Durar al-Ghawwāṣ

ʿalā Fatāwā Sayyidī ʿAlī al-Khawwāṣ

The Pearls of the Diver in the Fatawa of Sayyidī ʿAlī al-Khawwāṣ

By

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

O Allah, nothing is easy except what You make easy,
and You make difficulty easy whenever You will.

Translator's Note

This is a translation of selected *fatāwā* of the great unlettered (*ummī*) Friend of Allah, Shaykh ʻAlī al-Khawwāṣ, as recorded by his renowned student and scholar, Shaykh ʻAbd al-Wahhāb al-Shaʻrānī.

The English rendering is not intended to be a strictly literal or forensic translation; rather, care has been taken to preserve the intended meanings and spirit of the original.

The translator hopes that this small effort serves as a means (*wasīlah*) with Allah to live a life of obedience to Allah and His Messenger ﷺ — both in outward actions and in the inner states of the heart (*rūḥ*).

The purpose of this book is not to master its language, but to be transformed by its meanings.

If it increases your humility — it has benefited you. If it makes you more sincere — it has guided you. If it turns you toward Allah — it has fulfilled its purpose.

And if there are meanings you do not fully understand, then know that not every truth is meant to be grasped immediately. Every sincere reading leaves its أثر (trace) upon the heart.

We ask Allah to make it beneficial for its readers, and to preserve it in accordance with His saying:

> *"As for that which benefits people, it remains on the earth." (Qur'an 13:17)*

Abdullah

Author's Preface

All praise belongs to Allah, Lord of all worlds, in every state. And blessings and peace be upon our master Muḥammad, and upon his family and companions — the best of family and companions — and may Allah be pleased with those who follow them with excellence.

To proceed:

This is a beneficial selection from the fatāwā (spiritual answers) of our Shaykh and our exemplar, the friend of Allah, the perfected, firmly grounded, unlettered, Muḥammadan master, Sayyidī ʿAlī al-Khawwāṣ. May Allah return to us and to the Muslims from his blessings and the blessings of his knowledge in this world and the Hereafter.

These are matters I asked him about during the period of my companionship with him — sometimes translating the meaning of some of them, since he — may Allah be pleased with him — was unlettered, not reading or writing. His tongue would at times resemble Syriac, and at times Hebrew.

So when I came to know that the answer cannot be grasped except through direct tasting (dhawq), I would record his answers in their exact wording, without explanation — much like the isolated letters at the beginnings of the Noble Qur'anic chapters, whose meanings are not fully unpacked.

It should also be understood that the Shaykh — may Allah be pleased with him — was among the perfected saints. And the perfected ones do not withhold statements, because their rank entails openness, expansiveness, and not being restricted to one meaning over another — unlike those who follow by imitation.

For this reason, the perfected saints do not see created things as having a hidden reality completely separate from their outward appearance. Rather, they see the inward and the outward as two aspects of one reality, distinguished only from the perspective of the observer. What ordinary seekers call 'inward' and 'outward' are, for the perfected, not two separate truths, but two modes of one reality.

Rather, this kind of witnessing belongs to the people of states and stations, who perceive outward and inward due to the veil they remain within — between the two realities of the Divine Name al-Ẓāhir (the Manifest) and al-Bāṭin (the Hidden). This is the intermediate realm (barzakh) between the unseen and the seen.

As for the perfected ones, they know that what is called the inward (bāṭin) is itself what is called the outward (ẓāhir) — in the state in which it is inward. And they know that what is called outward (ẓāhir) is what is named the inward (bāṭin) while it is outward — and the same applies to the rest of the Divine Names, because they are one in relation to those qualified for them and those not qualified.

This is based on a witnessing of the knowledge of the Names and Attributes, which it is not permissible for us to explain except to those أهل (qualified for it). And the book is placed in their hands.

Know, my brother, that it is not possible for me to bring to mind all that I heard from him of knowledge and gnosis, due to the abundance of my forgetfulness and the weakness of my inner strength. So whoever among our brothers has heard anything from the Shaykh's answers should write it in this treatise — but strictly in the Shaykh's own wording, and should not alter his expressions.

For there is no ascent to understanding his speech except by the same ladder upon which the Shaykh himself ascended — and we do not possess such a ladder.

I ask Allah to protect my tongue and my heart from deviating from his intended meaning — may Allah be pleased with him. Indeed, He is All-Hearing, Responsive. Allah is sufficient for us, and He is the best disposer of affairs. There is no power nor strength except with Allah, the Most High, the Most Great.

I have named it: **"Durar al-Ghawwāṣ ʿalā Fatāwā Sayyidī ʿAlī al-Khawwāṣ"**

May Allah benefit by it its author, its listener, and its writer. Indeed, He is Near and Responsive.

On Ugly Thoughts (Khawāṭir Qabīḥah)

I asked my master ʿAlī al-Khawwāṣ — may Allah be pleased with him:

Do ugly thoughts (khawāṭir qabīḥah) occur to the elite (khawāṣ) as they occur to the common people, or not?

He replied:

"They do not occur to the perfected ones (kummāl) except thoughts that are appropriate to their station. They do not share with the common people in the thoughts that come to them — neither in good nor in bad — because the perfected ones are elevated above the witnessing of the common people, and thoughts follow according to one's witnessing.

At the same time, the perfected knower (al-ʿārif al-kāmil) is also realized in all the Divine qualities — for in their true reality, they return to the Essence itself, due to the absence of separation (tanzīh in this context meaning distinction).

> *"Allah was, and nothing was with Him."*

Here, 'was' does not refer to past time, but to pure existence — meaning: Allah exists beyond time itself (kāna wujūdiyyah). This rank is the object of the witnessing of the Quṭb, and he has the most complete share of the مقام (station) of servanthood (ʿubūdiyyah), because he is free from being confined to a single description over another — whether of state or station.

Know that when the knower (ʿārif) is grounded in the Essence by the reality of absoluteness (iṭlāqiyyah), and in the Attributes by the reality of limitation (taqyīdiyyah), then the arising of thoughts (khawāṭir) and imaginings (wahm) comes from the side of the Attributes. This is because the Attributes seek multiplicity and require differentiation — and that differentiation only occurs through the clear light (al-nūr al-mubīn) which reveals the realities of things and their ranks.

Thoughts take on the color of the one acting — just as water takes on the color of its container. If the container is clear, the coloring appears as a visible form. If not, the water is not seen, even if it is colored in itself.

But here is a subtle point: the container — whether subtle or dense — is nothing but the water itself.

> *"And We made from water every living thing." — "They are watered with one water."*

Thus it is known that the container is water — nothing other than it — purely so, not truly separate from it, contrary to what some Sufis of this time claim, who assert an absolute separation between the Real and the servant, such that they make Him self-subsisting in a way that places the world in one direction and the Real in another — exalted is Allah above spatial confinement.

For the knower understands that even disturbing thoughts occur only by Allah's decree, and he treats them as occasions for insight, self-knowledge, and return to Allah — not as thoughts to be approved or followed And he knows that the نقص (deficiency) in the thought arises only from the deficiency of the receptacles in their preparedness. He also knows that the thought is like a messenger — teaching and guiding to the path of Allah.

As indicated by my master ʿUmar ibn al-Fāriḍ, may Allah be pleased with him:

> *"Perhaps a glance of kindness from you toward me — for the messengers between me and you have grown weary."*

So reflect upon this — it is precious. And Allah knows best.

On the Meaning of "We Effaced the Sign of the Night"

I then asked him — may Allah be pleased with him:

Regarding His saying: "So We effaced the sign of the night" — what is meant by "effacing"?

He said:

It is "concealment" (satr) — or something like concealment (I am not sure which word exactly). This completed the answer for me, because it returns to perception and sensory witnessing, which is the most truthful witness.

> *"And a sign for them is the night — we strip from it the day, and then they are in darkness."*

On Abrogation (Nāsikh wa Mansūkh) in Hadith

I then asked him — may Allah be pleased with him:
About what scholars say regarding abrogation (nāsikh wa mansūkh) in hadith based on chronology — was this something approved by the Messenger of Allah ﷺ?

He replied:
Their speech in this matter is not appropriate to the rank of the Messenger of Allah ﷺ. For he would ascend, in each moment of time, to stations beyond enumeration. Every hadith he spoke at a given time was spoken from the language of the station he was in at that moment. His stations are not limited nor graspable by us — due to the vastness of his openness and the overflowing divine gifts bestowed upon him, beyond what all the Prophets and Messengers could bear.

And observe his answers to those who asked him — how they differed, despite the questions being the same. Thus it is known that this was due to his knowledge of the preparedness (istiʿdād) of each questioner, and what each one could receive — whether in terms of ease or strictness. All of this was due to his being accompanied by the Divine Name al-Ḥakam al-ʿAdl (the Judge, the Just) in all his states.

The clearest proof of knowing the Essence of the speaker and His attributes is to look at his speech. Consider his saying: "I have been given جامع الكلم (comprehensive speech)" — you will recognize the encompassing nature of his speech over all speech. And just as he was given comprehensive speech, likewise he was given all attributes and character traits — by virtue of the fact that the qualities and realities of every Prophet and Messenger were gathered in him.

Know that among the knowers (ʿārifīn) are those who know the wisdom of a single hadith from all its aspects. A hadith carries meaning in relation to Allah, in relation to creation, and in relation to the Messenger. Rather, he knows what is intended from it according to all the Imams and their followers — and he sees that it encompasses all of these meanings.

So for every hadith, there is a rank, a station, and a state. Thus, for the people of this station, there is no hadith that contradicts another in an absolute sense. Rather, contradiction is only claimed by one whose vision is limited and does not encompass the rank of his speech.

On the Vision of Imām Aḥmad ibn Ḥanbal

I then asked him — may Allah be pleased with him:
Regarding the saying of Aḥmad ibn Ḥanbal (may Allah be pleased with him): "I saw my Lord, the Mighty and Majestic. I said: 'O Lord, by what do those who seek nearness draw near to You?' He said: 'O Aḥmad, by My speech.' I said: 'O Lord, with understanding or without understanding?' He said: 'With understanding and without understanding.'"

What is meant by His saying: "with understanding and without understanding"?

He replied — may Allah be pleased with him:

"With understanding" refers specifically to the scholars of the Sacred Law (ʿulamāʾ al-sharīʿah) who approach the Divine Speech through learned study and legal reasoning. And "without understanding" does not mean ignorance, it is specific to the people of realization (ʿulamāʾ al-ḥaqīqah), who are the perfected knowers (kummāl al-ʿārifīn). For the knowers have no instrument for understanding the speech of their Lord — or other than Him — except through unveiling (kashf) and tasting (dhawq), not through conceptual understanding or reflective thought.

What is meant here by unveiling is the unveiling of knowledge and gnosis that occurs through inspiration cast into the heart (nafth) and inner prompting (rawʿ) — not the type of unveiling known to the senses among the people of spiritual states, for knowledge is not something sensory such that it is uncovered like distant places are uncovered in imaginal or visual unveiling.

Allah has made for the scholars of the Sacred Law a counterpart to this unveiling — through ijtihād (independent reasoning) and the known evidences among them.

Know that Allah تعالى has informed in His Book about people: "They are only like cattle — rather, they are even more astray; those are the heedless." And He informed about people from this Ummah who recite the Qurʾān but it does not go beyond their throats. So how can such people be drawing near to Him? And how do they draw near through the absence of knowledge — which is ignorance? This is astonishing. And Allah knows best.

On the Station of the Majdhūbīn (Those Spiritually Attracted) in Paradise

I then asked him — may Allah be pleased with him:

About the station of the majdhūbīn (those spiritually attracted) in Paradise.

He replied:

The majdhūbīn have no operative station (maqām ʿamalī), so they have no share in the Paradise of deeds — just as they have no specific place in which they reside. They do not enjoy food, drink, clothing, marriage, or anything else by which the legally responsible (mukallafīn) enjoy themselves. The emphasis is not on bodily enjoyment, but on their distinctive spiritual absorption. Rather, they have only the bliss of witnessing (mushāhadah). This is what they share with the mukallafīn — but they have a special quality within that witnessing by which they are distinguished.

Rather, I say that the common people (al-sūqah) and those engaged in trades and crafts are more beneficial than the majdhūbīn — because they engage in the means that benefit others, and because of their frequent fear of Allah when they fall into sin. They do not see for themselves any action that can fully expiate that sin — along with their belittling of themselves and not seeing themselves above anyone among creation. And these qualities are rare among those who engage in disputation — so reflect upon this.

What Allah has disclosed to me is that the common people and those of trades have, in every one of the four Gardens, a firmly established footing. These are: Jannat al-Firdaws, Jannat al-Maʾwā, and Jannat ʿAdn — which is specifically characterized by witnessing that causes them to be absent from witnessing themselves, except for their awareness of what Allah grants them of knowledge, gnosis, and adab according to their stations and states. So even if they become absent from witnessing themselves, they do not become absent from witnessing what Allah has given them of these matters — so that they may observe proper conduct when they return to their sensory awareness.

It is known that the majdhūbīn (those spiritually enraptured) are like children in many respects. However, children differ from the majdhūbīn in that they are carried along by things and are veiled by everything. For this reason, it is mentioned in the hadith that they are "the divers of Paradise" — meaning they dive within it and are not prevented.

On the Mode of Existence of the People of Paradise

I said to him:

Will the mode of existence (nashʾah) of the people of Paradise be like the mode we are upon now, or not?

He said:

The mode of the people of Paradise differs from this mode — both in form and in reality — as indicated by his ﷺ saying:

> *"In Paradise are things which no eye has seen, no ear has heard, and no heart has conceived."*

And in this hadith there is an indication that as long as the veil of human nature remains upon a person, he is veiled from witnessing the states of the people of Paradise. For the mode of the people of Paradise is predominantly based on witnessing (shuhūd) and openness (iṭlāq), not veiling and restriction.

So whoever among the knowers (ʿārifīn) has had his veil lifted here comes to know the states of the people of Paradise with knowledge in which there is no doubt — because he has exited the veil of his human nature. Allah تعالى has clarified this for us in His saying:

> *"It is not for any human that Allah should speak to him except by revelation or from behind a veil..."*

That is, by inspiration or from behind the veil of human nature. Thus, inspired revelation is for the saints (awliyāʾ), and transmitted (imitative) knowledge is for the believers.

Man is only called bashar (human) because of his direct involvement with matters that prevent him from reaching the rank of the spirit. If he were free from these, Allah would speak to him just as He spoke to the spirits of the angels.

Then know that Allah has made for us hearing, sight, smell, taste, touch, and the pleasure in intimacy, and perception — distinct realities in their rulings and their loci, even though they exist inwardly. In the Hereafter, this inward will become outward, and the rulings and loci of these faculties will take on a new form:

One will hear through that by which he sees, and see through that by which he speaks, and taste through that by which he smells, and smell through that by which he touches — and likewise in reverse. And he will see with all his body, and hear with all his body, and eat in that way, and engage in intimacy in that way.

These matters cannot be grasped by the intellect, because they are impossible according to it. Were it not that Allah تعالى lifts the veil from the knowers (ʿārifīn), they would not be able to know such things.

On the Four for Whom Paradise Longs

I then asked him — may Allah be pleased with him:

Regarding the saying: "Paradise longs for four: ʿAlī ibn Abī Ṭālib, ʿAmmār ibn Yāsir, Salmān al-Fārisī, and Bilāl ibn Rabāḥ" — what is the wisdom behind specifying these four?

He said:

These four are the pillars of the bliss of Paradise:

- ʿAlī corresponds to loftiness (ʿulū)
- ʿAmmār corresponds to building/inhabiting (ʿimārah)
- Salmān corresponds to safety from afflictions (salāmah)
- Bilāl corresponds to ballah — which is the coolness of the heart from the thought of the loss of that bliss

The Gardens take delight in their inhabitants just as the inhabitants take delight in them. And complete bliss does not occur except with the presence of both spirit and body. Thus, it is from wisdom that these four mentioned in the hadith stand in relation to the Gardens, so that the people of Paradise may truly experience bliss — just as human realities require both spirit and form. They are the very reality of bliss.

They are also entrusted with the four rivers mentioned in the Qurʾān, distributing from them to each person according to his scope, his "drink" (mashrab) of tawḥīd, and the strength of his preparedness. For these four rivers are manifestations of knowledge and actions — both acquired and divinely gifted.

> *"And indeed, the abode of the Hereafter — that is the true life, if they only knew."*

On the Tree from Which Ādam Ate

I then asked him:

What is the reality of the tree from which Ādam (peace be upon him) ate?

He said:

It represents actions contrary to what the Prophets and the perfected among their inheritors are upon — of complete actions and noble character. The secret in this is only the manifestation of Allah's favor upon the servant and His forbearance toward him. All is from Him and returns to Him. It is well known that people differ in their sins — so perhaps something by which one servant draws near is something another servant must repent from. And Allah knows best.

On the Shaykhs of the Path and the Station of the Quṭb

I then asked him — may Allah be pleased with him:

About the shaykhs in the chain of the path — such as Shaykh Yūsuf al-ʿAjamī and my master Aḥmad al-Zāhid and their followers: were they Quṭbs (spiritual poles) or not?

He replied:

They were not Quṭbs. Rather, they are like veils (ḥujjāb) over the presence of the King — none enters upon the King except by their permission. They teach those who enter the proper conduct (ādāb) of the Sacred Law according to their different ranks. As for what appears from them of miracles (karāmāt) and extraordinary acts, that is due to the purity of their souls, the abundance of their sincerity, their vigilance, and their striving.

As for Quṭbiyyah (the station of the Quṭb), it is too exalted for its مقام (station) to even be glimpsed except by one who possesses it. And Shaykh ʿAbd al-Qādir al-Jīlānī, may Allah be pleased with him, mentioned that the Quṭb has ten worlds — each world encompassing the الدنيا and الآخرة and all that is within them — so each world is like a complete cosmos.

I said to him:

The تصريف (governance) that occurs through the hands of these guides — does it belong to them independently like the Quṭb, or is it from others?

He said:

When Allah wills to send down a trial or a severe matter, the Quṭb — may Allah be pleased with him — receives it with acceptance and awe. Then he waits to see what Allah manifests in the tablets of erasure and confirmation (al-lawḥ al-maḥw wa al-ithbāt) — which are three hundred and sixty tablets specific to expansiveness and release.

If it appears to him that there is erasure or change, he executes it by Allah's decree and enactment in the world — through the people of spiritual guidance (ahl al-taslīk), who are the attendants (sadanah) of his reality. They carry it out without knowing that the matter has been bestowed upon them from others.

If it appears to him that the matter is fixed — without erasure or change — he passes it to those closest to him in rank and relation, namely the two Imams. They bear it, and if it is not lifted, they pass it to those closest to them, namely the Awtād (pillars). And so on, until the matter reaches all those within his circle. If it is still not lifted, it is distributed by the Afrād (solitary saints) and other knowers among the individual believers — until Allah removes it.

If the Quṭb and his group did not bear the trial away from the world, the world would perish in an instant.

> *"Were it not that Allah repels some people by means of others, the earth would be corrupted — but Allah is full of bounty to the worlds."*

On the Intention for Six Rakʿāt After Maghrib

I then asked him — may Allah be pleased with him:
What should I intend in the six rakʿāt (units of prayer) that I pray after Maghrib?

He said:
"Intend with two of them gratitude (shukr) to Allah for blessings for which you are unable to give thanks; and with two of them gratitude to Allah who made you a Muslim; and with two of them gratitude to Allah who made you from the Ummah of Muḥammad ﷺ."

Then he said to me: "And do likewise with the rest of the voluntary prayers (nawāfil) after the obligatory ones — intend in them gratitude to Allah for enabling you to perform that obligation." This is how my master Ibrāhīm al-Mutbūlī — may Allah be pleased with him — instructed me. And likewise, that I should pray the prayer of absence (ṣalāt al-ghāʾib) after Maghrib for everyone who died and was washed from among the Muslims that day." Then he said: "But do not make this a constant practice, because the Messenger of Allah ﷺ did not do so." And Allah knows best.

On Accepting Gifts from Those Who Esteem You

I then asked him — may Allah be pleased with him:
Regarding accepting gifts from people who hold me in esteem — should I return them, or accept them and give them to those deserving?

He said:

Safety, in this time, lies in returning them — due to the prevalence of unlawful earnings and doubtful matters in people's livelihoods. And whoever strives to obtain something has more right to distribute it.

Then he said: "O my brother, I heard my master Ibrāhīm al-Mutbūlī — may Allah be pleased with him — say: 'Every morsel that enters the stomach of the faqīr (spiritual poor one) without lawful earning takes away a portion of his servanthood and forcibly transfers some of his good to the one who gave it.'"

If it is unavoidable to eat from the food of people, then recompense everyone from whom you eat — until you feel that he has received his due according to custom, even if only by supplicating for him at times when supplications are accepted and at other times. And Allah knows best.

On the Effect of Food upon the Heart

I then asked him — may Allah be pleased with him:

Regarding the saying of some that if the faqīr (spiritual seeker) knows Allah, eating from the food of people does not diminish him — what do you say?

He said:

Know that the spiritual influx (madad) that continually flows upon the heart of every person takes on the color of the heart — and the heart itself takes on color according to the soundness or فساد (corruption) of one's food. Allah causes His servant to speak according to the state of his inner morsel (i.e., his heart). If his heart is purified from all blameworthy traits, he speaks words of great value that resemble revelation. But if it is stained with some impurities, he speaks words resembling the speech of devils.

On the Rejoicing of Hūd (Peace Be Upon Him) in Ibn ʿArabī

I then asked him — may Allah be pleased with him:

Regarding the saying of Ibn ʿArabī, may Allah be pleased with him: "I gathered in a most sacred witnessing with all the Prophets and Messengers, and none of them spoke to me or rejoiced in me except Hūd (peace be upon him)." — What is the reason for the specific distinction of Hūd (peace be upon him) in speaking to him and rejoicing in him, unlike the others?

He replied:

"It is glad tidings (bishārah)."

It is a matter that I cannot explain, because that would require clarifying the relation of Hūd and his rank from the side of the Real (Allah تعالى), and his sufficiency — through the oneness (aḥadiyyah) — which frees him from witnessing gratitude through means and intermediaries.

As for his joy — peace be upon him — in this knower: although the barzakh is a realm in which all the Prophets and Messengers have openness and freedom to go where they wish, they are nevertheless like those restricted in comparison to the openness of the Hereafter and what is in it of bliss. For even though they witness that bliss in the barzakh, they only witness it from behind a veil, without the mediation of their bodies — because their bodies remain confined beneath the earth. And complete bliss only occurs through both body and spirit.

Therefore, Hūd — peace be upon him — rejoiced in this knower because he is from the Muḥammadan Ummah. For in seeing him there is glad tidings of the end of the period of barzakh, since this Ummah is the last to enter it — due to the completeness of their formation and their being tasked with acting upon every law and discipline. Also, Hūd — peace be upon him — knows that this Muḥammadan Ummah has a comprehensive, all-encompassing share of every rank and station — inheritance and sainthood — within a unity that gathers them and a diversity within that unity.

This knower informed about himself that he is one of the two seals (of sainthood), and he established proof of that through his explanation of the one hundred and fifty questions of al-Ḥakīm al-Tirmidhī, which al-Tirmidhī — may Allah be pleased with him — said that no one knows their answers except the seal whose name corresponds to his own, meaning Muḥammad ibn ʿAlī. Just as al-Tirmidhī was Muḥammad ibn ʿAlī, and Shaykh Ibn ʿArabī is Muḥammad ibn ʿAlī — and between them is approximately three hundred years. And Allah knows best.

On Listening to Those Who Praise You

I then asked him — may Allah be pleased with him:
Should I listen to those who praise me, taking it as a good sign that it indicates the praise of Allah?

He said:
Never rely upon one who praises you, for the النفس (ego) becomes accustomed to that without your even realizing it. Everything your self becomes accustomed to causes you to fall behind in attaining and embodying the etiquettes of servanthood — whose nature is that you are always in need (faqr), and your Lord is always free of need (ghinā).

The clarification of this is that every perfection a human claims for himself is, in reality, a quality belonging to Allah تعالى. In doing so, he unknowingly contends with the attributes of Lordship. Thus, his state is like that of Pharaoh and Nimrod — both of whom claimed for themselves what did not belong to them from the attributes of their Lord, and that was the cause of their destruction.

> *"And I did not create jinn and mankind except that they worship Me."*
>
> *"O assembly of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass—"*

All of this is to make the servants aware, so that they recognize their incapacity, humility, and stillness, and that they do not transgress the qualities of servanthood for which they were created. And Allah knows best.

On the Deep Wisdom Behind Ādam's Eating from the Tree

I said to him: "I possess knowledge regarding this that none knows except you."

He said: "Speak."

So I said: The teaching of the Names to Ādam by the Real (Allah تعالى) was itself a permission for him to eat from the tree. For the Names that he was taught are beyond enumeration — indeed, they are all the names of created realities. And it is mentioned in a narration that he was taught everything — even the name of a large bowl and a small bowl.

These Names, however, are not suited for Paradise. For in Paradise, no one is in need of names through which they seek fulfillment of needs. It is a realm where things come into being through intention and breath — Allah تعالى has granted its inhabitants that when one of them says to a thing "Be," it becomes. Thus, Paradise is the abode of sufficiency — not need.

So these Names remained, from our perspective, without outward effect there. This is alongside Ādam's knowledge of what the angels had said regarding him and his progeny — of bloodshed, اختلاف (conflict), and نزاع (dispute), and other matters not befitting Paradise. He also knew that he was not created for Paradise, nor for eternal residence within it from the outset.

Thus, Ādam عليه السلام knew that he would inevitably leave Paradise for the abode of the الدنيا (world), for the sake of progeny — all of his children — and for the responsibilities (takālīf) placed upon them. He also knew that the servant does not reach perfection in the مقام of servitude — through which he is ennobled — except through neediness (iftiqār) and humility (dhull). And for this reason, he was created. Likewise, the Lord's sovereignty is only manifested through the servant's display of humility and brokenness. But the sphere of Paradise does not accept this.

Ādam also knew — through what he had seen in the Preserved Tablet (اللوح المحفوظ) — that a creation would necessarily be manifested from him, upon his own form. This had already been shown to him by Allah in the World of Dharr (pre-temporal realm), when his descendants were brought forth from his loins in order to take the covenant. From there, he came to know the rank of Prophet Muḥammad ﷺ.

He also knew that it is not befitting the Generous (Allah) to expel a servant from His proximity without a clear proof being established against him outwardly. Thus, Ādam عليه السلام hastened to establish that proof — by eating from the tree — so that:

- The Truth (الحق) may be distinguished with absolute perfection
- And the servant may be distinguished through neediness and humility

And Ādam's progeny remained in anticipation of the manifestation of permission from their Lord for descent — so that he might carry out what he was commanded, wherever the Real would establish him as a vicegerent upon the earth.

Thus, Ādam's act of disobedience lay in his hastening to eat without explicit permission. For that reason, Allah تعالى described him as:

- Ẓalūm (one who wrongs himself)
- Jahūl (one unaware of consequences)

Because he chose for himself a state to be upon, rather than leaving the matter for Allah تعالى to determine. Hence, He said:

> *"Man was created from haste" and "man is ever hasty."*

Then the Shaykh (may Allah be pleased with him) said:

"This is fine, subtle speech. In it is support for Ādam عليه السلام, the establishment of an excuse for him — and indeed Ādam has the stronger argument over Mūsā." And Allah knows best.

On the Divine Descent in the Last Third of the Night

I asked him (may Allah be pleased with him):

About the meaning of the descent of the Real in the last third of the night.

He said:

The Real Himself is knowing of that — while intellects are incapable of grasping its mode of movement or transition. But purified hearts perceive that manifestation without modality and without conceptual grasp.

I said:

I saw in the words of some of the realized ones that what is meant by these Names is the heart of the perfected human being — and the Divine manifestation upon it.

He said:

Yes. Because the perfected one encompasses all things, just as the sky encompasses. Yet the heavens, the earth, and the Throne do not contain the Real — but the heart of the believing servant contains Him, as has been transmitted. However, the station of Quṭbāniyyah is a station of faith (īmān), not witnessing (shuhūd). Thus, the Real is not seen except in the Hereafter.

Then he said: "When the knower witnesses something, it should not be expressed through words — for expression creates separation, while silence within witnessing brings union." And Allah knows best.

On Sleep, Causes, and Reliance upon Allah

I asked him about excessive sleep (kathrāt al-nawm) — is it from heedlessness?

He said:

Do not occupy yourself with such matters except in proportion. For whoever stops at causes alongside Allah تعالى has committed association (shirk). There is no harm upon you in that — be with your Lord as He wills, not as you will. In a single glance, reconciliation occurs.

- None despair of the mercy of Allah except the disbelieving people
- None feel secure from the plan of Allah except the losing people

I said: What about excessive wakefulness and anxiety?

He said:

- If it arises from reflection that leads to benefit → it is madad (divine support) and abundant good
- If it arises from heedlessness → it is a trial sent down, which Allah distributes among the believers until it is lifted

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On the Moon and the Sun as Signs

I asked him about the moon — whether it is a sign of witnessing or knowledge.

He said:

It is a sign of witnessing — because it indicates the manifestation of أحدية (absolute Oneness) and its flowing throughout creation.

I said:

Then the sun is a sign of knowledge — because it indicates the manifestation of وحدانية (Unity within multiplicity) and its encompassing through its multiplicity?

He said: Yes.

On Performing Ṭawāf at Night

I asked him about performing ṭawāf around the Ancient House at night.

He said:

As for me, I have not been opened to that, and I seek refuge in Allah from acting outside what has been shown to me. So my advice to you is to avoid night ṭawāf.

I said: But most people perform ṭawāf at night.

He said:

There is no harm upon them — they are excused.

> *"Are those who know equal to those who do not know?"*

On Witnessing on the Day of Resurrection

I asked him about witnessing during the Divine manifestation on the Day of Gathering.

He said:

It is overwhelming domination (qahr), trial (balāʾ), and testing (imtiḥān).

I said: I love that — because witnessing annihilates all perception of otherness.

He said:

That which annihilates otherness is precisely: qahr, balāʾ, and imtiḥān.

> *"Where then are you going? It is but a reminder to the worlds."*

On the Barzakh and Its Levels

I asked him: Does attainment and perception in the Barzakh remain binding upon a person as it is here?

He said:

No. Rather, each person's attainment and perception is according to his knowledge and his actions. And he will be resurrected upon what he died upon.

The Barzakh, in its absolute sense, is not other than the world, nor other than Paradise and Hell — it is all-encompassing. But veils have created separation between sensory realities and intelligible realities. This is the Absolute Barzakh in which the forms of created things unfold.

The barzakhs (intermediate realms) differ according to:

- their actions
- their expansiveness and constriction
- their knowledge
- their taste (spiritual experience)

- their encompassing capacity
- their closeness to the character of their Prophet

Thus, whoever is more expansive contains within his barzakh those who are lesser than him. The prophetic barzakhs are vast — according to the ranks (darājāt) and perfection of the Prophets. So every Prophet shares his barzakh with those who follow him. However, veils remain upon their followers — because their acquisition of righteous deeds has ceased. Whomever Allah wills, He releases. Whomever He wills, He restricts. He does whatever He wills.

On Earning versus Reliance (Kasb vs Tawakkul)

I asked him (may Allah be pleased with him):
Is it better for me to follow the mashāyikh who eat from what Allah opens for them without engaging in a trade, or is it better to engage in a profession (ḥirfah)?

He replied:
"Whoever has no ʿamal (work), has no ajrah (reward)." And the explanation of this is: all actions and forms of earning — whether through speech, deeds, or breaths — when they are praiseworthy, from all of creation, they set the cosmic sphere (falak) in motion and produce effects according to those states and the intentions of those from whom they arise.

So when these effects manifest and descend upon each person according to his rank — the more perfected and precise a person's action, the faster his action contributes to the movement of the cosmic order, and the greater the multiplication of reward for him.

But whoever abandons means entirely — the cosmic sphere turns with the share of others, and he receives nothing of the imdād (spiritual influx/support) — because he has done nothing. And it is known that there is no proportional relationship between us and the Real (Allah) in receiving ʿaṭāʾ (giving) without action — due to His absolute transcendence. Rather, the matter returns to us — according to our actions. And He is الغني الحميد (The Self-Sufficient, the Praiseworthy).

From this perspective, Prophet Mūsā عليه السلام objected to Prophet Khiḍr عليه السلام when he repaired the wall without taking payment — because Mūsā knew this principle. But prophethood is wahb (gift), not kasb (acquisition). So Khiḍr عليه السلام intended to combine for Mūsā the station of earning (kasb) and the station of divine gifting (wahb). And this combination is the station of the perfected ones (al-kummāl) and the poles (al-aqṭāb). And Allah knows best.

On the Company of the Perfected Ones (al-Kummāl)

I asked him (may Allah be pleased with him):
Does accompanying the perfected ones (al-kummāl) from among the afrād (rare singular saints) benefit a person?

He said:
If they descend from their station to the level of the seeker (murīd) — then he benefits from them. Otherwise, he does not benefit. Thus, benefit from them in itself (bi'l-aṣālah) is not something guaranteed or directly accessible.

The clarification of this is: the station in which the perfected one is established is not his own — rather, it belongs to the Real (Allah). And the perfected one is a servant: he does not object to anything from the actions of his Lord. Therefore, he does not independently benefit, nor intercede on his own, nor repel anything. He does not give, nor withhold — except by a specific permission.

And what prevents him from acting independently is his state: he is always with Allah تعالى in a condition of fear, due to his witnessing of the realm of erasure and affirmation (al-maḥw wa al-ithbāt). So: whomever the Real puts forward — he is put forward; whomever the Real puts behind — he is delayed. And all of this is only a relative attribution — while in reality, he has no independent share in attribution at all.

And my master Ibrāhīm al-Matbūlī (may Allah be pleased with him) used to say: "By the ʿizzah of my Lord — seventy men could take up my waẓāʾif (functions), yet they would be unable to carry them out." And Allah knows best.

On the Paradox of Taklīf (Divine Moral Responsibility)

I asked him (may Allah be pleased with him):
Regarding al-taklīf (moral responsibility), there appears within it a combining of opposites: from one angle, the human is a doer; from another, not a doer. So how is this understood?

He said:
Divinity (al-ulūhiyyah), in an absolute sense, accepts the combining of opposites. For it has accepted to be named al-Muntaqim (The Avenger) — yet Divinity is not more entitled to this name than to any other of the Divine Names.

So when Allah تعالى commands us to do something, it is as though He says: "O My servant — act. For you are commanded and existent. But do not see yourself as the doer — for the act is Mine. And you are contingent, originated. And I am the One who does whatever I will."

Then: your action is for Me, and your action is for you — because I am free of need from you, and from My action in you. And your Lord is sufficient for you.

If you attribute independent power to yourself, you fall into a kind of hidden shirk. But if you deny your responsibility altogether, you fall into error from the opposite side. The right path is to act responsibly while knowing that all power and creation belong to Allah.

Therefore, beware of Me. And do everything I command you, witness that the action belongs to Me, and do not attribute action or command to yourself — except to the extent required by taklīf: so that you may be grateful for the good and seek forgiveness for the ugly. And I am الخلاق العليم (The Ever-Creating, the All-Knowing). And Allah knows best.

On Sending Ṣalāh (Blessings) Upon the Prophet ﷺ

I asked him (may Allah be pleased with him):

Regarding sending ṣalāh upon the Prophet ﷺ — is it better to use absolute (unrestricted) forms or restricted (specific) formulas? And is what we consider "absolute" truly absolute with Allah? And what we consider "restricted" — is it truly restricted, or actually absolute?

He said:

Do not become overly preoccupied with whether a formula is ‘absolute’ or ‘restricted.’ Such distinctions quickly become theoretical. What matters is sincere obedience, presence of heart, and following what Allah and His Messenger have taught. A formula only bears fruit according to the truthfulness and station of the one reciting it.

Statements described as "absolute" are not in need of our labeling them as absolute, because they are already sufficient through their essential qualities which the Real has assigned to them. But we have no access to the realities of essences (ḥaqāʾiq al-dhawāt) such that we could know what attributes they truly deserve.

Similarly, we say regarding ṣalāh upon the Prophet ﷺ: if the one sending blessings says, "O Allah, send blessings upon our master Muḥammad — in the number of what has been, what will be, and what is, in the knowledge of Allah" — then this expression has encompassed number and the counted, both sensibly and meaningfully; it has encompassed absolute time in all its divisions; and even encompassed what is considered impossible, insofar as it relates to Divine power and knowledge.

But if he repeats this ṣalāh again — in which realm does it occur, after such total encompassing? And if the rank of the one sending blessings does not match this expansiveness and universality, then he necessarily restricts and confines it. So how can "absoluteness" truly appear from him? For: all actions only occur according to the form of their doer.

Then he said: "The child is the secret of his father." (The actions of a person reflect his inner reality — just as a child reflects his father.) Whoever understands this and realizes it knows that no action, no speech, no prayer, no recitation, no attribute appears from a person — except according to his preparedness (istiʿdād) at that moment and the reality of his rank in tawḥīd.

So send blessings upon your Prophet ﷺ as Allah commanded you to do — so that you may be a pure servant (ʿabd maḥḍ). Your Lord commanded you — and you complied. And let this be your way in all acts of worship — bodily and inward. And Allah knows best.

On Reflection and Contemplation of the Qurʾān

I asked him (may Allah be pleased with him):

Does reflection (tafakkur) and contemplation (tadabbur) of the Qurʾān occur without an instrument of knowledge, as some jurists of this time suggest?

He said:

The intellect (ʿaql) is the instrument which the Real has made — decisive, cutting through all things. And reflection and contemplation are attributes of the intellect; the heart is the vessel that contains all of this. But the rectification of one's intake (ṭuʿmah) is the foundation of all of this.

For example: if a vessel is transparent — like glass, crystal, or ruby — then what is inside it appears according to the vessel's form, its color, its shape. But if the vessel is dense — like wood, iron, or clay — then what is inside it does not appear in form, nor in color, nor is its reality known.

> *"Rather, a covering (rān) has settled upon their hearts due to what they used to earn."*

Whatever form the heart is realized upon — what emerges from it is according to that form. Thus the ruling always belongs to the heart over the heart, and over the soul, and over its purity. But the heart itself is ruled by the rectification of intake, or its فساد (corruption).

And this is indicated in the hadith: "Indeed, in the body is a morsel — if it is sound, the whole body is sound; if it is corrupt, the whole body is corrupt. Indeed, it is the heart."

So: if the heart is sound → it becomes the house of Allah and the angels; if it is corrupt → it becomes the house of Shayṭān and desires. And a house only accepts what is compatible with it.

Just as letters are vessels for meanings — so too the heart is the vessel for knowledge of the Real. And if a letter's form or attribute is altered, its meaning is corrupted. Thus we know: there is no instrument by which knowledge of Allah and the cosmos is obtained — except the intellect. Without it, knowledge cannot be attained. Just as one cannot enter a house except through its door. So understand and reflect — and you will attain what you seek. And Allah knows best.

On Thought versus Inspiration

I said:
This applies when thought arises from reflection.

But if thought arises from what occurs in the heart at a given moment — then that is ilhām (inspiration).

He said:
"Yes — but with its condition."

So I understood his intent. And Allah knows best.

On the Persistence of Knowledge in the Soul

I asked him (may Allah be pleased with him):
How do knowledges remain in the tablet of the soul (لوح النفس), and how are they perceived — despite the كثرة (abundance) of flowing knowledges continually wārid (entering) the heart?

He said:
Knowledge is a صفة (attribute). And the persistence of knowledges is only due to their preservation in the forms from which they appeared — as actions, statements, and breaths — at the time of their occurrence. And the one who perceives them does so through صفاء (clarity/purity) — which is the absolute light of the heart. And Allah knows best.

On "Knowledge as a Veil" and "Ignorance as Knowledge"

I asked him about the saying:
"Knowledge may be a veil, and ignorance may be knowledge."

He said:
Knowledge is a صفة (attribute) — and your relationship to it is also a صفة. One quality alone does not produce transformation.

As for their saying "ignorance may be knowledge" — this is in the state of ḥayrah (bewilderment). For incapacity within bewilderment may itself be knowledge — just as they called the inability to know the self a form of knowing it.

I said:
I saw in the kalām of Ibn ʿArabī that knowledge is a veil from knowing the Essence (dhāt), because it always stands ahead of its possessor, while the possessor remains behind it — never able to surpass it. Thus knowledge is always a veil over its possessor, preventing him from knowing the Essence. So what is known of the Essence is only knowledge itself, not the knower.

And Allah knows best.

On Reflection upon the Qurʾān versus Other Things

I asked him:
Is reflection upon the Qurʾān like reflection upon anything else?

He said:
It depends on the strength of the instrument (the intellect/heart) in cutting — and the hardness or softness of what is being cut.

And he did not add more than this.

On Why Reflection Benefits the Beginner but May Harm the Perfected One

I said:
Why does reflection benefit the beginner, but harm the one more perfect than him — while the apparent state among seekers and others seems opposite to this?

He said:
The heart, the nafs, and other inner faculties become accustomed to their qualities. So if they become accustomed to reflection, it produces wahm (illusion); illusion produces khayāl (imagination); imagination, with reflection, produces knowledge; knowledge produces certainty (yaqīn). Thus the seeker continues to ascend — through his aspiration — to the limit allotted for him.

But the perfected one (al-kāmil) is not like this. Rather, in a single instant, he perceives from knowledges that which cannot be witnessed, nor known, nor described, nor even brought into presence. Yet he does not turn his attention to them — because turning toward them would distract him from his servitude, for which he was created. And it is not fitting for an intelligent person to occupy himself with his own qualities instead of what is required from him in that moment.

From the words of my master Ibrāhīm al-Matbūlī (may Allah be pleased with him): "The intelligent one is he who uses himself with his Lord in what befits it." For the self did not appear except to be used inwardly for action — and it was only pushed outward by the force of preparedness (quwwat al-istiʿdād).

On Entering Places of Suspicion (Mawāḍiʿ al-Tuham)

I asked him:

Does entering places of suspicion affect the perfected one?

He said:

Yes. And whoever does that destroys his followers. And whoever truly possesses himself fears places of suspicion more than he fears physical pain. Because places of suspicion cause illness of the heart — just as corrupt food causes illness of the body. But the body has many doctors; the heart has very few. So beware, O my brother, of places of suspicion. For they judge against you — even if you are innocent — just as the sun imposes its light and heat upon darkness and places.

On the Sacred Sanctuary (Ḥaram) and Its Spiritual Significance

I asked him about the verse:

> *"Have We not established for them a secure sanctuary to which fruits of all things are brought as provision from Us?"*

Is this provision restricted, or for everyone who enters?

He said:

Know that the most perfect land is the Sacred Land; the most perfect house is the Sacred House; the most perfect human in every age is the Quṭb. Thus the land corresponds to his body, and the House corresponds to his heart. And spiritual imdād (influxes) branch out from him to creation — according to their preparedness.

And this specificity is tied to that land — because these influxes do not descend upon a heart until it is emptied of reliance on both its good deeds and its sins. Then it is born there a second birth, as indicated in the hadith: "He emerges from his sins like the day his mother gave birth to him." And even good deeds are considered sins relative to that most sacred مقام.

I said: Stripping from sins occurs at ʿArafāt — so where does stripping from good deeds occur?

He said:

It depends on ranks. But I have not seen it except at Bāb al-Maʿlāh.

I said: Is this necessary for every pilgrim?

He said:

Yes. But none perceives it except one who is firmly established and truly knowing.

I said: When does the "clothing" occur?

He said:

At the grave of the Prophet ﷺ — so that Allah manifests to him His generosity and His favor upon his Ummah — and his eye finds rest in that.

On the Loss of Spiritual Openings (Ṣalb al-Futūḥ)

I said:

If someone returns with the Muḥammadan opening, can it later be taken away?

He said:

Yes. It may be taken away as a form of discipline — if he falls into something unbefitting his rank. Then it returns when the punishment reaches its limit.

I said: What is its limit?

He said:

When he adopts humility and brokenness, turns back to Allah, engages in devotion and nearness, and no longer sees himself above any Muslim.

I said: Who are most frequently stripped of openings?

He said:

The people of argumentation (ahl al-jadal) — because they see themselves above others, claim correctness of their proofs, are tested with evil, and harm the poor, the knowers, and the perfected believers.

I said: Who are the most complete in openings?

He said:

The knowers (al-ʿārifūn) — because the more their knowledge increases, the more they humble themselves and see themselves as the lowest of creation. Because they know that knowledge and gnosis are attributes — and attributes are taken from one essence and given to another. So they place no reliance upon knowledge — only upon Allah تعالى.

On the Quṭb and His Spiritual Station

I asked: Is the Quṭb always in Mecca?

He said:

The heart of the Quṭb is always circling the Real who contains it — just as people circle the Kaʿbah. He sees the Face of the Real from every direction and in every direction — because he receives from Allah everything that flows to creation. But his body is wherever Allah wills.

I said: The perfected one does not move physically except like others — so how does the Quṭb move beyond normal means?

He said:

The rank (rutbah) governs that. And when the rank governs a perfected one, it does not affect his perfection. For perfection itself is the rank. So understand this.

On Murāqabah (Spiritual Watchfulness)

I asked him:

Is murāqabah (watchfulness) of Allah through complete detachment from causes and creation more perfect — or watchfulness of Allah in all states without detachment?

He said (may Allah be pleased with him):

"Murāqabah of Allah تعالى is not an accurate expression, because what a person directly grasps is not Allah in His Essence, but the awareness, reverence, and attentiveness that Allah creates in the heart. So true murāqabah is not imagining Allah as an object before you; it is living in sustained awareness that He sees you, knows you, and governs you

Know that murāqabah, in its essence, arises from: the rectification of the body through the heart; the rectification of the heart through the purification of intake (ṭuʿmah); and the rectification of intake through earning in the world (kasb) with reliance upon Allah.

And tawakkul (reliance) is itself the very essence of murāqabah. And my master Ibrāhīm al-Matbūlī (may Allah be pleased with him) used to say: "Murāqabah of Allah begins from Allah — and ends with the servant as acquisition." And for this reason the Prophet ﷺ said: "Shall I not be a shakūr servant (abundantly grateful)?" — He did not say shākir. Because through knowledge he is shākir (grateful), and through embodied action he is shakūr (deeply, actively grateful). And there is a great difference between the two.

I said: Then detachment from seeing causes (tajrīd) only exists in the world of imagination — because it produces knowledge. And detachment together with earning exists only in the world of witnessing — because it produces action.

He said: Yes.

I said: Then action is nothing but the manifestation of knowledge — so what is the difference?

He said:

"You will come to know it — as you came to know all things through Allah." And even if someone were to express it, the hearts would not be able to hold it — because it is neither familiar nor witnessed.

On Why Souls Incline toward Creation Rather than the Real

I asked him (may Allah be pleased with him):

Why do souls incline more toward the unseen world, the visible world, and the causes and الوسائط (intermediaries) within them — rather than inclining toward the Real — even though He is closer to us than anything else?

He said:

Because His attributes and Names have established for themselves that they are the strength and life of every existent thing. And due to their "protective jealousy," they do not allow another to exist alongside them in pure non-existence. And non-existence (ʿadam) is, in reality, the "other."

From here is understood the difference between Divinity (ulūhiyyah) and Lordship (rubūbiyyah); between pre-eternity (qidam) and createdness (ḥudūth); between the servant and his humility; between the Lord and His power; between the spirit and the body. And thus the difference between all things becomes known — which is the tawḥīd of the كبار الرجال (the great realized ones). And Allah knows best.

On Food's Effect upon the Heart and the Door of Opening

I asked him:

Does food (ṭuʿmah) affect the heart more than deprivation (salb)?

He said:

Yes. However, if the heart remains constantly directed toward the Real — in every movement and stillness, without cause — then the door of opening (fatḥ) is present inevitably. And as long as the servant remains turned toward Allah, divine influx (madad) continues to flow upon the heart — for the one for whom perfection is intended.

On Attachment to Miracles and Extraordinary Phenomena

I asked him: What about the nafs inclining toward extraordinary phenomena (khāriq al-ʿādah)?

He said:

It is sūʾ adab (bad etiquette) for a servant to become accustomed to the blessing instead of the One who grants it. For Allah did not give you blessings except so that you may return to Him as a humble servant — so that He may be your Lord and caretaker. And it is known: Allah is not a Lord except for one who is truly His servant. Otherwise, a person becomes a servant of himself, or of his worldly life, or his wealth.

> *"Do you exchange that which is lower for that which is better?"*
> *"Humiliation and poverty were struck upon them..." "We shall gradually draw them on from where they do not know..."*

In summary: every attachment to anything other than Allah, whether great or small, is blameworthy.

I said:

Everything besides the Real is unknown and nonexistent, while the Real is known and existent. So how can one incline toward ignorance and non-existence over knowledge and existence?

He said:

Ignorance and non-existence are the basis of our manifestation, while knowledge and existence are the basis of the manifestation of the Real. So what reaches the servant of knowledge and existence is فضل ورحمة (grace and mercy); and what reaches him of ignorance and non-existence is عدل ونقمة (justice and consequence).

> *"Your Lord wronged no one." "To Him they will be returned."*

And Allah knows best.

On Accepting Food from Questionable Sources

I asked him:

If food is sent from someone who does not avoid doubtful sources — especially from rulers — should I eat it, reject it, or accept it and distribute it?

He said:

The servant should have no choice with Allah when the Chooser (Allah) is present — so how could he have choice when the Chooser is absent? So eat from what Allah sends to you according to your need, and do not exceed that. Give the excess to whom Allah wills. And do not plan for yourself a "state" you consider praiseworthy — lest you fall from the rank of the realized ones. Rather, ask Allah to manage you with the best management.

I said: Should I ask for lawful provision?

He said:

Yes. And say: "O Allah, bless it for me, and conceal me through it in this world and the Hereafter, O Most Generous, O Most Noble."

Then he said: Beware of anxiety during times of imtiḥān (trial).

I said:

Patience only occurs through preparedness.

He said:

"Do not restrict it." For the paths to Allah are vast — but preparedness is only one path. And whoever submits his affair to Allah is granted knowledge and action until he becomes an Imām. And Allah is capable of all things.

On the Murīd's Relationship with His Shaykh

I asked:

Is it better for the seeker to place all his affairs upon his Shaykh — or to carry his own burdens?

He said:

It is better that he carries everything he is able to, and only places upon his Shaykh what he cannot bear. Otherwise his soul becomes accustomed to comfort — and is destroyed. And the Shaykh is not one who carries everything for him. And in the hadith, the Prophet ﷺ said: "Assist me in being your companion in Paradise — by abundant prostration (kathrāt al-sujūd)."

I said:

So he only turns to his Shaykh for assistance?

He said:

> *"You alone we worship, and You alone we seek help from."*

Then he said: Your brother saw in a dream that he died — and I was carrying half of him — and he was carrying the other half. I said: The deficiency is yours — for you did not carry your full share. For whoever needs another is deficient — except one who is truly unable.

On the Scale (Mīzān) by Which Men Are Weighed

I asked about the scale by which men are weighed.

He said:

It is gift (wahb) and acquisition (kasb). And the heart by the heart, sight by hearing — both returning to the heart.

> *"How clearly they will hear and see on the Day they come to Us… But the wrongdoers today are in clear misguidance."*

Then he said: "Strange — a covering that does not veil, and the absence of a veil that is itself a veil." And the root (aṣl) of the scale is one — even though Allah said:

> *"We shall set up the scales of justice on the Day of Resurrection…"*

Just as Islam is one — though it is built upon five. So understand.

On the Dominance of Spiritual States (Ghalbat al-Ḥāl)

I asked:

Is the dominance of a spiritual state (ḥāl) over a person a deficiency or a prior perfection?

He said:

It is a deficiency. Because the lighter and less frequent the state is, the greater the khair for its possessor. For what is present is not like what is absent, and what exists is not like what does not.

I said:

Is the absence of states more complete in knowledge?

He said:

Knowledge is the result of the garment and the one who wears it. If one is safe from obstacles and interruptions and becomes beyond states — then he himself becomes a state. At that point, he is called ʿAbdullāh (servant of Allah). Then if Allah wills, He employs him in His dominion; if He wills, He withholds him; if He wills, He unveils for him the ملكوت (inner reality) of the heavens and earth; if He wills, He does not. But He does not leave this world until he realizes this fully.

On the Verse: "Indeed, Those Who Say: Our Lord Is Allah..."

The descent of the angels upon them refers, in a general sense, to all the Prophets. The words "Do not fear nor grieve" point specifically to the perfected knowers among them. And the glad tidings of Paradise extend to all believers.

Thus, this verse gathers within it the different ranks of spiritual realization. The verse that follows then elaborates their qualities and states. For this reason, it is counted among the jāmiʿ (all-encompassing) verses of the Qurʾān.

The Shaykh remarked:

"Were it not for the need to keep certain realities veiled from the perfected ones, we would have shown you astonishing meanings contained in this verse."

On the Inner Meaning of Sūrat al-Takwīr

When asked about Sūrat al-Takwīr, the Shaykh explained it not as outward events, but as a map of manifestation and return.

In this reading, the folding of the sun symbolizes the withdrawal of manifest existence back toward its hidden source. What appears many and dispersed in the world is shown, at its root, to come from one reality and to return to it. Multiplicity unfolds from unity, then is gathered back into it. The "moon following it" indicates a descent into differentiation — where things become distinct, yet remain connected to their source.

The "falling star" represents diversification through Divine Names, while unity remains preserved in the One Named. Existence unfolds from the highest reality to the lowest, and then returns in the same pattern by which it descended.

> *"Were it not that Allah repels people by means of others, the earth would fall into fasād (corruption)." Stability itself is a mercy.*

Creation is described, shaped, and distanced through the very qualities it is given. It is gathered back according to its actions, for:

> *"Each is facilitated for what it was created for." "Each acts according to his nature."*

At a certain point, restriction dissolves into absoluteness. Veils are lifted. Causes fall away. The hearts then long for the direct presence of the Beloved. Yet the Reality has not changed: He is now as He has always been — it is only they who are veiled from Him.

On the Soul and Its Return

When the souls are paired, each is drawn toward its counterpart, its reality, and its destined place. They long for their "gardens" — their states of completion — and return toward their Lord.

The verse of the buried infant (al-mawʾūdah) is explained inwardly: the spirit itself is never truly killed. If it "dies," it is through its attachment to what it loves. Death, in this context, is the absence of knowledge. True knowledge belongs only to Allah, who knows both the doer and the consequence.

On Actions and the Unfolding of Deeds

When the records are opened, what appears are not merely deeds, but the inner knowledges of the heart that took form through action. Action is the outward form; knowledge is its inward spirit. If there is no inner reality, the outward record carries no true weight.

Thus Allah sees the action, and the Messenger recognizes its meaning. The "sky being stripped away" refers to the unveiling of knowledge itself. What remains on that Day is not theory — but action made present.

The judgment then belongs to Allah in His universal Name — Allah — not merely in His Lordship, because Lordship (Rabb) relates to specific domains, while the Name Allah encompasses all realities.

On Hell and Paradise

Hell is described as the ignition of conflict and inner darkness. Punishment arises from the person himself — he is punished through his own states, and shown mercy through the Divine Reality.

Even number itself dissolves: the One is hidden yet real; multiplicity is visible yet ultimately unreal. Paradise, when brought near, simply reveals to each soul what it has already prepared.

All revelation flows from one source, though it appears in different forms — like multiple springs fed by the same water.

On Sūrat al-Infiṭār and the Three Realms of Manifestation

The Shaykh explained that Sūrat al-Infiṭār mirrors Sūrat al-Takwīr — but within the realm of the Barzakh (intermediate world). This realm is neither like this world nor like the Hereafter; it is a world of imaginal reality — without fixed form — where Divine attributes are manifested.

He then outlined a profound framework of three primary realms:

- This world → manifestation of Divine Names
- Barzakh → manifestation of Divine Attributes
- Hereafter → manifestation of the Divine Essence

Each is associated with a prophetic reality:

- Prophet Ādam → the realm of Names
- Prophet ʿĪsā → the realm of Attributes
- Prophet Muḥammad ﷺ → the realm of Essence

The Adamic reality unfolds the diversity of creation through Names. The ʿĪsāic reality unveils Divine knowledge and spiritual perception. The Muḥammadan reality gathers all into unity — beyond limitation.

The Muḥammadan station is unique: it is not confined to a single definition, a specific attribute, or a fixed limitation. Rather, it represents totality, presence, and absolute freedom from constraint.

Each of the three great realities entered its own distinct world within the forms they now possess — and this was not granted to anyone else. Prophet Ādam عليه السلام first realized his barzakh reality before descending into this world. Prophet ʿĪsā عليه السلام remains connected to that station — distinguished by his realization of the Divine Attributes and their encompassing of the worlds of Names.

He left the earth and ascended to the lowest heaven, where he came to know all its rulings and connections. Then he passed through the heavens — ascending level by level — until reaching the seventh heaven. From there, he entered the realm of the Throne — into a domain that has no end, and cannot be described except by direct realization.

And since such realization is not attainable in this world, no one can truly express it. For this reason, he (ʿĪsā) has reserved his unique supplications and miracles for that final, absolute Day — a Day that no one else can encompass. Because if even a single trace of those miracles were to appear in this world, the entire world would vanish — for those realities are pure Divine manifestations with no trace of limited creation within them.

On the "Days" of Ādam, ʿĪsā, and Muḥammad ﷺ

The Shaykh then explained a profound symbolism of "days":

The "day" of Ādam is one thousand years — its beginning and end forming a duality (shafʿ). This reflects his priority (awwaliyyah) and his role as the origin of creation — like the number one in relation to all numbers.

The "day" of ʿĪsā is seven thousand years — its beginning and end linked to fifty. This corresponds to his coming at the end of the world and the beginning of the Barzakh, symbolically represented as seven days.

The "day" of the Prophet ﷺ is fifty thousand years — with no end. Because he represents the universal spirit (al-rūḥ al-kullī), the reality that opens through the Barzakh, encompassing both Divine and created forms.

> *"The angels and the Spirit ascend to Him in a Day whose measure is fifty thousand years."*

Whoever reflects deeply on this comes to know the realities of existence, its ranks, what can be changed in this world, and what cannot be changed in the next. The Shaykh concluded: "This is what was inspired to his heart regarding these two sūrahs — a truly rare discourse, unlike anything heard from others." All praise belongs to Allah, Lord of the worlds.

On Light Appearing on the Faces of Those Who Pray at Night

I asked him:

The light that appears on the faces of those who pray at night — is it a sign of good or of something else?

He said:

It is a sign of danger, not necessarily goodness. Because when Allah wills good for a servant, He places the light in his heart — so he can discern what to do and what to leave. But when He wills otherwise, He places the light on his face, while leaving the heart empty — so the person falls into errors.

For this reason, the most complete saints were often the malāmatiyya — those who concealed their righteousness completely. Despite their immense spiritual states, they appeared like ordinary people — no outward sign distinguished them. Thus they remained unknown, and their spiritual capital remained محفوظ (preserved). In contrast, those whose righteousness becomes visible — people praise them, seek blessings from them — and they may unknowingly consume the reward of their deeds through that.

On Bearing the Burdens of Others

I asked:
Who is more complete — those who withdraw and claim surrender to Allah, or those who carry the burdens of people?

He said:
Those who carry burdens are more complete — because they combine surrender to Allah and benefit to creation.

I asked: Can they accept gifts from those they helped?

He said:
Yes. It is like payment for a known service — in fact, it is among the highest forms of earning — because they risked themselves to remove harm.

On Those Who Show Miracles but Neglect Worship

I asked:
What about those who display miracles but do not pray or fast?

He said:
It is impossible for a true saint — who possesses ʿaql al-taklīf (responsible intellect) — except that he prays, fasts, and observes the ḥudūd (limits of the law). But some of them pray in hidden or distant places — not in public: sacred locations, neglected places, or spiritually broken lands — in order to restore those places, honor them, and bring life to them through worship.

Some divide their prayers: some in hidden places, some in mosques. He also mentioned his own Shaykh, Ibrāhīm al-Matbūlī, who would pray in a distant mosque while scholars criticized him for not appearing in the local congregations. But he remained silent. And Allah knows best.

On Spiritual Guides Without Full Knowledge of Sharīʿah

I asked him (may Allah be pleased with him):
What about those fuqarāʾ (spiritual aspirants) in Egypt who guide people on the path, while lacking knowledge of some rulings of the Sharīʿah — does this nuqṣ (deficiency) affect their perfection?

He said:
Yes. It is not appropriate for a faqīr to take a leading role on the spiritual path unless he is fully grounded in the purified Sharīʿah — including its general and detailed rulings, its abrogating and abrogated aspects, its specific and general rulings — such that if he were alone in all lands, he would suffice their people in everything they require of knowledge.

Whoever has not reached this level is not among the perfected men and has no right to lead others on the path. At most, he is like a student of knowledge guiding common people in outward religious matters. But he has no qidam (firm footing) in the spiritual path — because that path is entirely a path of the unseen (ghayb), not perceptible to ordinary people. And what distinguishes the fuqarāʾ from the jurists is precisely this: they combine knowledge of Sharīʿah and its inner secrets.

On Entering into Public Affairs in Times of Trial (941 AH)

I asked him (in the year 941 AH):
Should I involve myself in public matters among people, or withdraw?

He said:
I see that withdrawal is better for you. Because most people have already become deserving of trials, afflictions, upheaval, and transformation. Whatever effort you make will have little effect.

I said: But Allah says:

> *"Were it not that Allah repels people by means of others, the earth would be corrupted."*

He said:
That is true — but only in matters within their capacity. Then he added: All the doors of the awliyāʾ — living and deceased — have been closed or are closing. Only one door remains open: the door of Prophet Muḥammad ﷺ. So direct everything that people turn toward you to the Messenger ﷺ — because he is the Shaykh of all people, and all creation are like servants in his service. He judges between them in what they differ. And Allah knows best.

On When a Scholar Reaches Perfection in Knowledge

I asked him:
When does a scholar become complete in knowledge?

He said:
When the Lawgiver (the Prophet ﷺ) becomes present to him in every action he performs — such that he seeks permission inwardly in everything he commands or forbids others, and acts only upon what he is permitted. Because even a mujtahid (independent jurist) may err.

I asked: This applies to what he instructs others — but what about his own actions?

He said:

He is not complete in knowledge until he seeks permission in everything: eating, drinking, clothing, entering and leaving, marital relations, and all movements and stillness. When he reaches this, he is complete in knowledge and adab, and shares in the meaning of the companionship of the Ṣaḥābah.

On Visiting Companions

I asked:

Should I visit my companions, or avoid visiting them out of fear of distracting them from more important matters?

He said:

First: correct your intention. Then visit — even if twice a day. Blame lies only upon those who visit for ego-driven motives. Then he warned: be careful not to distract those you visit from Allah or from their work — because most people neglect this, and such visits become devoid of blessing for both visitor and visited.

On the Hadith: "Allah Dislikes the Fat Scholar"

I asked about the hadith: "Allah dislikes the fat scholar."

He said:

The "scholar" here refers to the ʿālim. He is disliked when he becomes fat — because this indicates lack of waraʿ (scrupulousness). If he were truly cautious about doubtful matters, he would not find enough to eat to the point of becoming fat.

I then asked: Who are the "firmly grounded in knowledge" (al-rāsikhūn)?

He said:

They are those who do not waver from what they know.

I said: Then outwardly this seems praise — but inwardly it may indicate blame, since they are not progressing?

He said:

Yes. And:

> *"Only those of understanding take heed."*

Thus the true knowers do not remain fixed upon any knowledge — because they are constantly progressing. At every moment they receive new knowledge — like a mujtahid continuously striving.

On Storing Provision

I asked:

Is it praiseworthy to store food, given that part of us worries about sustenance?

He said:

A faqīr should not store provision unless he has certainty that it is solely his — with no share belonging to anyone else — and that Allah has simply brought forward his provision in advance. If he does not have such certainty, he should not store anything — because the motive then is natural greed (shuḥḥ).

I asked:

If he knows it is provision for his family, should he store it?

He said:

Yes.

I asked:

If he knows it is for them — but not that it will reach them through him?

He said:

No.

I asked:

If he knows it will reach them through him — but at a later time?

He said:

Then he has a choice: he may keep it until that time, or give it away. Because he is only a trustee (ḥāris) — and has not been commanded to hold onto it. And when the appointed time comes, Allah will return it to him so he may deliver it to its rightful recipient. This is better — because he remains balanced between both times. A person should not be described as one who stores provisions in the ordinary sense — rather, he is the storehouse of the Real (Allah), not a keeper of provision on his own. And Allah knows best.

On Performing Ḥajj Without Provisions or Transport

I asked him:

Some fuqarāʾ perform Ḥajj every year without provisions or transport — is this praiseworthy?

He said:

It is blameworthy according to the Sharīʿah — because Allah has made ability (istiṭāʿah) a condition for Ḥajj. Also, such a person may end up depending on people along the way, which leads to resentment, inner bitterness, and dislike toward those who do not help him. This is a natural consequence.

As for what is narrated about earlier people doing this — it was due to extreme discipline of the nafs: some trained themselves to endure hunger for forty days or more; some traveled with only a few pieces of bread; some barely ate throughout the journey. Such people are exceptions — their state is valid for them. But whoever imposes himself upon people under the guise of following the Sunnah — his travel is unlawful.

On the Hadith: "Allah Supports This Religion Through a Wicked Man"

I asked him about the meaning of this hadith.

He said:

It refers to a scholar who commands good and forbids evil, but does not act upon his own knowledge — or acts correctly for a time, and people follow him — then later becomes attached to worldly life, abandoning zuhd (detachment) and waraʿ (scrupulousness). So he dies in a bad state. We ask Allah for protection.

On Why Some Shaykhs Respond to Disciples from Their Graves

I asked:

Why do some Shaykhs respond to their disciples from their graves — while jurists do not experience this with their Imams?

He said:

It is due to the strength of correct belief (iʿtiqād). The faqīr believes his Shaykh is alive in his grave — and the living respond when called. The jurist, however, believes his Imam is dead — and the dead do not respond.

Then he said: By Allah — if the jurist truly believed in the living presence of Imām al-Shāfiʿī, al-Layth ibn Saʿd, al-Ṭaḥāwī, or others — they would respond to him as they respond to those who truly believe in them. Thus the matter depends on the belief of the seeker, not the Shaykhs themselves.

On the Verse: "Indeed, I Am Near"

I asked him about the meaning of:

> *"Indeed, I am near."*

He said:

This is a great glad tiding. It means: we are recipients of Divine generosity — because we are the closest neighbors to Allah. And He is the One most deserving of fulfilling the rights of proximity. Even if we are unaware of Him — we are still more deserving of His forgiveness, His mercy, and His pardon than all other creation. All praise is for Allah, Lord of the worlds.

On Confessing Inner Thoughts and Desires to the Shaykh

I asked:

When a seeker experiences shameful thoughts or desires — should he disclose them to his Shaykh, or conceal them and only mention them inwardly?

He said:

It is better to state them openly. Because there is no veil between the seeker and his Shaykh — he is like a doctor. And the Shaykh should not be burdened with uncovering hidden states himself. This was the way of the earlier masters. They even considered uncovering a disciple's faults through supernatural means to be satanic unveiling — and would seek forgiveness from it.

No disciple conceals anything from his Shaykh except that he betrays Allah, His Messenger, himself, and his Shaykh. Such a person may die upon his own opinion — outwardly appearing righteous — but inwardly in a state of hypocrisy.

He then narrated:

A Shaykh once became overwhelmed with Divine love — so intensely that his cries in Mecca caused distress. Later, his state changed — and he became attached to a worldly love. He openly declared: "Take back your path — I am no longer in the state you knew." After a year, his state returned — and he asked to rejoin them. When asked why he did not conceal his fall, he replied: "I do not wish to lie on this path."

On Provision That Comes Without Expectation

I asked about the verse:

> *"Whoever fears Allah — He will make for him a way out, and provide for him from where he does not expect."*

Does this include spiritual rizq (knowledge, insight)? And is such rizq ever taken away?

He said:

Any provision that comes without asking — or through asking with Divine permission — is a gift from Allah. Such a gift carries no ḥisāb (accountability) and is not taken away. But if it comes otherwise, it may be subject to loss.

On Illness in Children and Animals

I asked:
Are the illnesses of children and animals a form of expiation?

He said:
No — because they are not accountable. Rather, for children, illness often results from improper eating and drinking of mothers — excessive or unsuitable consumption — which leads to imbalance in the body, affecting the child in the womb or through milk, causing illness, deformities, or weakness.

He advised: moderation in eating — only when needed, in appropriate amounts, avoiding excess. As for animals: their illnesses result from improper feeding, overfeeding, or overworking — especially in extreme heat or cold.

On Why Iblīs' Repentance Is Not Accepted

I asked:
Why is Iblīs' regret not accepted — even though he weeps and regrets?

He said:
Because his repentance is from one aspect only — not both. Iblīs has two aspects: one through which he misguides others — this cannot be repented from — and one through which he serves Allah's decree. True repentance requires both — which is impossible for him. Thus his state resembles one who outwardly shows Islam but inwardly holds disbelief.

On How Divine Speech Reaches the Angels

I asked:
When Allah said "I will place a خليفة on earth" — was this spoken directly or through an intermediary?

He said:
Divine communication (the address to the angels) differs depending on the realm in which it occurs. If it takes place in the imaginal world (ʿālam al-mithāl), then it resembles a sensory conversation — in the sense that the Truth (Allah) manifests to them in symbolic forms, just as He manifests in forms in the Hereafter.

But if this communication occurs in the world of spirits, in their state of pure abstraction, then it resembles inner, silent speech. In that case, the Divine statement "I am placing a خليفة (vicegerent) on earth" would be understood as a meaning infused into them, not spoken in literal words. Likewise, the angels' response "Will You place therein one who causes فساد (corruption) and sheds blood?" is not a verbal objection in the ordinary sense. Rather, it reflects a form of inner ʿadam al-riḍā (disapproval), arising from their being veiled by awareness of their own state — they saw themselves but did not perceive the full reality of the higher مقام of Ādam عليه السلام.

On Hardness of the Heart in Worship

I asked him:

Why does a servant sometimes experience hardness in the heart — such that he cannot be present with Allah during supplication, prayer, or spiritual awareness?

He said:

This occurs when the qualities of self-sufficiency (ghinā) and pride or might (ʿizzah) arise within the person. Because the Divine Presence does not admit one who is clothed in either of these qualities. So when you find your duʿāʾ is not answered, or you cannot attain presence in worship — examine yourself and repent from these two qualities. Once you do so, your supplication will be answered and you will enter the presence of your Lord.

I said: What if a person's sense of strength or sufficiency is through Allah?

He said:

Even then, it prevents him. Because strength and sufficiency belong to Allah essentially — and He does not admit anyone who claims them, even in an absolute sense. So understand this.

On the Subtle Flaws (Āfāt) of Spiritual States and Qualities

I asked him about the hidden defects (āfāt) of different states and qualities.

He answered one by one:

- The flaw of intellect → excessive caution
- The flaw of Islam and īmān → hidden motives (ʿilal)
- The flaw of action → boredom
- The flaw of knowledge → claims and pretension
- The flaw of spiritual states (ḥāl) → false sense of security
- The flaw of the knower (ʿārif) → outward display
- The flaw of speech → injustice
- The flaw of love → ego-driven desire

• The flaw of humility → humiliation before other than Allah
• The flaw of patience → complaining to other than Allah
• The flaw of submission (taslīm) → neglect of Divine commands
• The flaw of wealth → desire to possess everything
• The flaw of honor → arrogance
• The flaw of generosity → excess
• The flaw of idleness → lack of good deeds in both worlds
• The flaw of spiritual unveiling (kashf) → speaking about it
• The flaw of following the Sunnah → misinterpretation of texts
• The flaw of adab (proper conduct) → over-explanation
• The flaw of companionship → conflict
• The flaw of understanding → argumentation
• The flaw of the seeker (murīd) → attempting to reach stations without the proper path
• The flaw of spiritual opening (fatḥ) → turning attention away from Allah
• The flaw of the jurist (faqīh) → reliance on unveiling
• The flaw of the traveler (sālik) → illusion (wahm)
• The flaw of the world → excessive attachment to it
• The flaw of the Hereafter → neglecting actions that build it
• The flaw of miracles (karāmāt) → gradual entrapment (istidrāj)
• The flaw of calling to الخير (good) → love of leadership
• The flaw of oppression → spreading corruption
• The flaw of justice → revenge
• The flaw of blind imitation (taqlīd) → obsessive doubts
• The flaw of absoluteness (iṭlāq) → crossing limits (tajāwuz al-ḥudūd)
• The flaw of seeing nuqṣ (deficiency) in one's deeds → lack of gratitude to Allah

He concluded: "This is a most precious and rare discourse."

On Being Praised by People for One's Piety

I asked:
When people praise a person for his piety and detachment — should he deliberately act in the opposite way to avoid being admired?

He said:

The knower must understand causes and weigh them according to Divine balance — not reject them without Divine permission. He gave the example of Prophet ʿĪsā عليه السلام: when he saw people excessively honoring him, he fled into the wilderness. But what happened? People went further — and began to worship him as divine. So he tried to escape something — and fell into something even greater.

Then the Shaykh said: The reason a servant interferes with Divine matters is that he assumes Allah created him for his own sake — while in reality, Allah created him for Himself. So that he returns to Him, glorifies Him, and is used according to Divine will — not according to his own desires.

On the Station of Iḥsān (Spiritual Excellence)

I asked:

Can a person enter the station of iḥsān (spiritual excellence) before completing īmān?

He said:

No. One cannot enter the station of iḥsān until one has fully realized complete faith (īmān). If any trace of ego remains within a person, he remains veiled from witnessing the Truth in his worship, as though he sees Him.

I asked: What is the sign of complete faith in a servant?

He said:

Its sign is that the unseen becomes, for him, like the seen — with no doubt whatsoever. And that his faith flows outward until it permeates the entire world — such that people feel complete safety from him in their lives, their wealth, and their families, without any suspicion or hesitation.

I asked: What is the most sound form of faith?

He said:

The most sound faith is that which arises from a Divine unveiling (tajallī). Because then the person's faith resembles the faith of the Messengers. Below this level is faith based on evidence and reasoning. The Companions understood this — and knew that the faith of the Messengers is not based on proof — so they never asked the Prophet ﷺ about the reality of his faith. Because the very nature of Prophethood means it is beyond needing proof.

The rank of faith accompanies every level — just as the number one accompanies all numbers: whole and fractional. It is the foundation upon which all other levels are built.

I asked: Can the reality of faith be expressed?

He said:

No. Because faith is something that settles deeply in the heart and cannot be fully described. As for the expressions mentioned in the Sunnah that indicate faith — they refer to affirmation (taṣdīq) and submission (idhʿān). These are keys that open the door to knowledge already present in the heart by nature. That is why the Companions never questioned these expressions deeply, nor did they challenge others about them. They judged by the outward and left inner realities to Allah.

However, the Prophet ﷺ once asked a Companion about the reality of his faith and said: "O Ḥāritha, every truth has a reality..." And Allah knows best.

On the Sign of True Tawḥīd

I asked:

What is the sign that a servant's tawḥīd is sound?

He said:

Its sign is that he does not seek leadership over anyone — because he sees all existence as interconnected and not separate. Among its signs also: the absence of showing off (riyāʾ), the absence of self-admiration, and the absence of false claims. This is because he witnesses that all actions and attributes are not his in essence, but belong to Allah. And no one shows off with someone else's actions, nor boasts about them.

Then he said: Truth does not coexist with shirk — even in wording. Such as saying "I did," "I stood," "I ate." Just as Islam does not coexist with iʿtirāḍ (objection); faith does not coexist with interpretation (taʾwīl); iḥsān does not coexist with sūʾ al-adab (bad conduct); knowledge does not coexist with ignorance.

On Which Is More Complete: The Owned Slave or the Contracted Servant

I asked:

Which is more complete: the owned slave (qinn), or the contracted servant (mukātab)?

He said: The owned slave is more complete.

I asked why.

He said:

Because the contracted servant is striving to leave the servitude of his master only to enter the servitude of himself and his desires. If he fulfills his contract, he loses the support he previously received. If he fails, his state is uncertain and his end is unknown. Also, the slave receives provision effortlessly, while the contracted servant must struggle for provision from his master, his debt, and his own needs.

On Whether Perfection Without Deficiency Exists

I asked:

Is there a state where a servant is completely perfect — without any deficiency?

He said:

No. Every perfection from one aspect is nuqṣ (deficiency) from another.

I asked for an example.

He said:

- Whoever is heedless here → will have prolonged presence there
- Whoever has prolonged presence here → will have lighter presence there

The knowers actually enjoy Divine accounting. They love to be questioned by Allah. As one of them said: "I love that my reckoning be prolonged — because He will say to me: 'O My servant...' and that is sweeter to me than all the delights of Paradise." And another said: "I would even wish to be opposed in the Hereafter — just to stand before Him."

On Working for a Living

I asked:

Should I take up a profession to earn from?

He said:

Do not choose anything with Allah unless you have His permission. Because provision is constantly in motion, and the servant is often confused in seeking it. When one becomes still, the other moves. So one cannot say effort is always better, nor that abandoning effort is always better.

Rather, provision is of two types: that which comes without effort, and that which requires effort to reach. Each must be treated accordingly.

On Defending Against Harm through Spiritual Power

I asked:
Can a knower protect himself and others from oppression through spiritual power?

He said:
Yes — even once. Though it may be a nuqṣ (deficiency) in adab, it is a kamāl (perfection) in knowledge. He added: some people only stop harming others when they experience harm themselves.

On the Gateway Through Which Divine Knowledge Enters the Heart

I asked:
What is the gateway through which Divine knowledge enters the heart?

He said:
The removal of all borrowed knowledge. When the heart becomes empty, it becomes ready to receive inspirations, knowledge, and gifts — because these only descend into empty vessels. Otherwise, it is like writing over existing writing — so neither the first nor the second can be read.

He quoted: "Her love came to me before I knew love — it found my heart empty and settled within it."

On Knowing One's Rank with Allah

I asked:
Can a person know his rank with Allah in the present moment?

He said:
Yes. He knows it by avoiding what Allah has forbidden and fulfilling what He has commanded. If he fails in this, he has taken on qualities of Shayṭān. If he becomes completely unaware, he resembles animals — with no reward and no sin. If you do not know your true state, then look at your knowledge — for the garment reveals the one who wears it.

On Why Some People Disbelieve Despite the Original Covenant

I asked:
Why do some disbelieve — even though all were present at the original covenant?

He said:

Not all were present at that covenant. Those who were not present believe in some things and reject others — because creation appeared there gradually, just as it appears here, but in a different form and time. As for those present at the covenant, they believed fully in complete alignment with their Prophet.

He said: There are deeper secrets here which cannot be written.

On the Nature of the Soul and Its Form

I asked:

Was the covenant taken when beings were spiritual and embodied — or purely spiritual?

He said:

The soul never exists without a form. It is always connected to a body, or something like a body — and it is never truly independent.

❧

And Allah knows best.

وَاللهُ أَعْلَمُ

On Unification with the Truth and the Condition of Oneness

Their rights and their observance — and when the matter is like this, then when does the seeker (sālik) become truly unified with the Truth (Allah)? Oneness (Aḥadiyyah) requires one who becomes unified so that it may manifest through him. If the seeker is dispersed, then there is no oneness, and thus no opening (fatḥ). And Allah knows best.

Sayings Heard from the Shaykh (May Allah Be Pleased with Him)

I heard him (may Allah be pleased with him) say:

The one who remembers (Allah) should make his remembrance purely for worship, not for seeking a spiritual station. That way, his preparedness is not devoid of true servitude. They have said: seclusion (khalwah) was only prescribed to free oneself from worldly attachments and to prepare the inner space — nothing more.

And I also heard him say:

If a specific remembrance comes upon the inner self, the seeker should remain still and not artificially assist it. If that incoming state departs on its own without divine assistance, then that is more complete in preparing the seeker.

And I heard him say:

The essential divine manifestation (tajallī dhātī) only occurs according to the servant's preparedness — it cannot be otherwise. Thus, the one to whom it appears sees nothing except his own form reflected in the mirror of the Truth; he does not truly see the Truth.

We have already clarified this in the section on vision in al-ʿAqāʾid al-Kubrā. And Allah knows best.

And I heard him say:

Indeed, Satan is satisfied with one thing from the servant: that he breaks his resolve by moving from one act of obedience to another. For example, he beautifies for him making a pledge to Allah to spend a night in prayer. Then when he begins, Satan comes and beautifies remembrance (dhikr) and its sense of presence, so the servant leaves the prayer and sits remembering Allah — thus breaking his covenant with Allah. This is what Iblīs intends.

Among the tricks of Iblīs is also that he brings the servant true unveiling (kashf) and correct knowledge, and is content that the servant becomes ignorant of its source — because ignorance is the densest veil of the ego. After that, every doubt can enter upon him.

Another sign of his deception is that he unveils to the servant the sins of people inside their homes and exposes their hidden states. This unveiling may be real, but it is satanic, and the servant must repent from it. And Allah knows best.

On the Wisdom of Facing the Qiblah in Prayer

I asked him (may Allah be pleased with him):

What is the wisdom behind the obligation of facing the qiblah — Allah being in the direction of the Kaʿbah — when all directions are the same with respect to Allah?

He replied:

Allah does not accept from the servant except his spirit, not his body. So if the servant is inwardly facing Allah without direction — then the servant should beware of imagining that directions encompass his inner self as they do his outward form, lest he imagines Allah as something surrounded like a circle — for that is ignorance of Allah. Rather, just as he perceives his own inner self (which is not part of the sensory world) as being without direction, so too is Allah beyond direction.

As for the outward form, it is directed toward the specific direction of the qiblah so that the servant's focus is gathered upon what he is doing. If he were not commanded to face a specific direction and left to choose, his state would become scattered — changing direction constantly, or being confused between directions, requiring effort and deliberation, which would completely disperse him.

Thus, Allah chose for him what gathers his focus and brings ease to his heart. And Allah knows best. Shaykh Ibn ʿArabī elaborated extensively on this topic in Waqiʿat al-Anwār.

On Why a Person of Spiritual State Influences People More Than the Perfected

I asked him:

Why does a person in a spiritual state (ṣāḥib al-ḥāl) influence people when he preaches more than the spiritually perfected (kummāl)?

He said:

Know that the path has stages: beginning, then state, then firmness. Whoever accompanies a person of spiritual state has his inner vision transformed like an elixir. But whoever accompanies one who is firmly established, his companionship does not affect him in the same way.

This is why nations denied their messengers — because messengers are only sent after they are firmly established in knowledge of Allah and have mastery over their states. Thus, the firmly established speak to people outwardly and conceal from them what is beyond their capacity, so only a few believe. Understand this.

On a Seeker Who Dies Before Attaining Spiritual Opening

I asked him:

What happens if a seeker dies before attaining spiritual opening?

He said:

He is raised to a station befitting him according to the aspiration of his resolve, for his aspiration pulls him there. And Allah knows best.

On How to Repel Accumulating Thoughts During Prayer

I asked him:

If thoughts accumulate in the inner self during prayer or otherwise, how should they be repelled?

He said:

A thought is either attached to something existent or non-existent.

- If it is attached to something existent — remove it from yourself and detach from it, and it will cease.
- If it is attached to something non-existent — know that it is not befitting for a rational person to attach himself to non-existence. Return your thought through knowledge until it settles. And Allah knows best.

On Whether the Perfected One Ever Passes Judgment upon Allah

I asked him:

Does the perfected one (al-kāmil) ever pass judgment upon Allah in anything?

He replied:

The perfected one never judges Allah in anything — even if he were to reach the highest stations and it were said to him, "I am pleased with you with My greatest pleasure," he would still not feel secure. This is so that the Divine Lordship (ulūhiyyah) is given its full due.

Reflect, my brother, on what has been reported: when Allah created the Fire, Jibrīl and Isrāfīl began to weep. Allah revealed to them — though He already knew — "Why are you weeping?" They said: "Out of fear of Your plan (makr)." So Allah said to them: "Then remain like this — do not feel secure from My plan." And Allah knows best.

On the Saying of Abū Yazīd al-Bisṭāmī: "Subḥānī"

I asked him about the saying of Abū Yazīd al-Bisṭāmī: "Subḥānī (Glory be to me)" — even though he is known for spiritual perfection. Does such a statement come from a perfected person?

He replied:

Know that when Abū Yazīd declared Allah's transcendence and sanctity, it was said to him inwardly: "Is there any deficiency in Us that We are declaring transcendence from?" He replied: "No, my Lord." So Allah said: "Then your own self — purify it from deficiencies."

When he strove against his ego and purified it from blameworthy traits, he said "Subḥānī" — a necessary, intrinsic expression of truth, not a claim or pretension.

He added: I am amazed at those who interpret (figuratively) the reports about divine attributes — how is it that they do not interpret the words of the gnostics (ʿārifīn), even though they are more deserving of interpretation than the prophets, due to their lesser eloquence compared to the prophets. And Allah knows best.

On the Criterion for Praiseworthy and Blameworthy Actions

I asked him about the criterion for praiseworthy and blameworthy actions.

He said:

The measure is to look at what follows them:

- If after the action there is tranquility and increased knowledge → it is from Allah.
- If after it there is regret, constriction, and disturbance → it is from the ego or from Satan.

This is the scale of actions. And Allah knows best.

On Whether One Can Remain Inwardly Present While Speaking to People

I asked him:

Is it valid for the one engaged in remembrance (dhikr) to turn toward people, speak with them, and still remain inwardly present as he is in seclusion?

He said:

This is not valid — neither for the beginner nor for the advanced. Do you not see that Muḥammad — the master of messengers — when revelation came to him, he would become absent from those present until it ended, then he would return? This was while he was receiving speech from an angel — so how would it be with immersion in the address of Allah Himself?

On Whether One Remembering Should Engage with the Meanings of Dhikr

I asked:

Should the one remembering engage with the meanings of the remembrance?

He said:

He should not occupy himself with the meanings. Rather, he should engage in remembrance purely as an act of worship, without intellectually grasping its meaning. When done this way, the remembrance works through its own special property within him.

I said: Then is it obligatory for the one remembering to observe the One being remembered?

He said:

Yes — because the One remembered only grants His support to the one who is present with Him. If the servant is not truly present, he is deprived of that divine support. And Allah knows best.

On the Majdhūb and His Knowledge of the Spiritual Path

I asked him about the majdhūb (one drawn by divine attraction): does he know the path like the seeker (sālik)?

He said:

The example of the majdhūb is like a person who can traverse distances in a single step — while others travel in stages over time, he crosses instantly without effort, though his sight passes over all the stages. Likewise, the majdhūb must pass through all the spiritual stations, but he passes through them swiftly. The seeker, however, is made to remain in them for as long as Allah wills. So do not imagine that the majdhūb does not know the path. And Allah knows best.

On Prayer in the Grave and Reward in the Barzakh

I asked him:

If someone is granted prayer in the grave (like Thābit al-Bunānī), does he receive reward for it during barzakh?

He said:

Yes — Allah records reward for him until he leaves the intermediate realm.

I asked: What about the forms that appear to people in dreams or waking states — attributed to saints in their graves — which fulfill people's needs?

He said:

Those forms have the ruling of the forms established in barzakh, and there is reward for fulfilling people's needs.

I asked: What is the reality of this form?

He said:

It is either an angel created by Allah from the aspiration (himmah) of that saint, or a form generated from his likeness through which Allah executes what He wills.

I asked: What about prophets?

He said:

Whoever a prophet speaks to from his grave — it is truly him, not merely his likeness. And Allah knows best.

On When a Servant Can Take Directly from Allah Without Intermediary

I asked:
When can a servant take directly from Allah without intermediary?

He said:
When the heart becomes intimately attached to Allah through a special connection and sound bond, then he can receive directly from Allah and becomes independent of intermediaries. His spiritual influx no longer depends on the presence or absence of people.

Some people, however, have intimacy tied to others — so their spiritual openings depend on certain places or people. This is why some gnostics say: "I found my spiritual influx in such-and-such place." But the perfected knower is not bound by this.

On Whether the Body Has Perception After the Soul Departs

I asked:
Does the body have perception after the soul departs?

He said:
Yes — because the body has realities and capacities that can receive divine manifestation and perception without the intermediary of the soul. If that were not the case, the verse:

> *"There is nothing except that it glorifies His praise"*

would have no meaning — since glorification here means knowledge. Meaning: everything knows its Lord, recognizes Him, and declares His transcendence. This is why their skins will testify against them:

> *"They will say: Allah made us speak, Who made everything speak."*

Only those with unveiling (mukāshafah) truly know the life of the body after separation from the soul. And Allah knows best.

On the Saying: "The Qurʾān Is an Ocean Without Shore"

I asked:
What does it mean that "the Qurʾān is an ocean without shore"?

He said:

It means it accommodates all interpretations given by commentators. Because the Speaker — Allah — knows all meanings and aspects that these words can indicate, relative to each interpreter. Thus, no interpreter intends a meaning except that it is intended by Allah — unlike human speech, which is limited by the speaker's own capacity. And Allah knows best.

On a Knower Entering Hell and the Question of Rank

I asked:

If a knower (ʿārif) enters Hell (Allah forbid), does that show his rank was deficient?

He said:

No. His entering Hell is like illness in this world — it does not reduce his rank. Just as illness purifies sins without lowering his station, so too entering Hell, if decreed.

I said: We have heard that a person of spiritual state is protected — that Hell withdraws from him and says: "Pass quickly, your light has extinguished my flame." Is he higher than the knower?

He said:

No — the knower is higher. Because the knower surrenders completely to divine decree and does not choose other than what Allah chooses. Others flee from Allah's decrees — and thus the knower is more complete in rank. For when he enters Paradise, the person of spiritual state (ṣāḥib al-ḥāl) sees the rank of the knower (ʿārif) as one sees the stars in the sky — he longs to attain the rank of the knower, but he cannot. And Allah knows best.

On the Reason the Beloved Is Punished by the One He Loves

I said to him:

What is the reason for the beloved being punished by the One he loves, when wisdom seems to reject that — as in His saying: "The Jews and Christians say: We are the sons of Allah and His beloved ones. Say: Then why does He punish you for your sins?"

He replied:

The beloved (ḥabīb) is tested and punished by virtue of being a lover, while he is granted bliss by virtue of being loved. The people of Paradise are blessed there not because they are lovers, but because they are beloved by Allah. As for the lover, he is tested so that his truthfulness or falsehood becomes clear to himself.

I asked: What about the prophets?

He said:

Allah combined for the prophets both trial and blessing in this world due to their perfection:

- Their trials are from their being lovers,
- Their blessings are from their being beloved.

And Allah knows best.

On Whether the Shaykh Should Shorten the Path for the Disciple

I asked him:

Is it better for the shaykh to unveil for the disciple realities that normally require long spiritual journeying — thus shortening the path — or to leave him to traverse the path step by step as is the common way among the Sufis?

He replied:

Shortening the path for the disciple is preferable in our view. This was the way of Abū Madyan (may Allah be pleased with him). He would aim to bring the disciple quickly to the point of opening (fatḥ), without letting him pass through the intermediate realms (malakūt), out of fear that the ego might become attached to the wonders of those realms. Then, once the opening occurs, the disciple descends back into the world and perceives it through the Truth.

I asked: Does the shaykh have an effect in this opening?

He said:

Yes — he has an effect. The shaykh is like a guide who tells you: "Take this route, it is shorter than that one." The spiritual path is like a circle with stages — if taken step by step, the seeker must pass through all of them, which takes time and effort. But when guided by a knower (ʿārif), the path is shortened for him.

Then he said: Have you not heard the statement of Abū Yazīd al-Biṣṭāmī: "I stood with the knowers, but I found no footing among them. I stood with the strivers, but I found no footing among them... and in all of them I found no place for myself." So I said: "O Lord, how is the path to You?" He replied: "Leave your self and come."

Thus, Allah shortened for him the path with the gentlest and shortest word. When he abandoned his self, Allah stood with him — and this is the nearest of paths. And Allah knows best.

On the Duration of Quṭbiyyah (Spiritual Polehood)

I asked him about the quṭb (spiritual pole): does it have a fixed duration — like a year, less, or even a day — as some say?

He replied:

Know that branches follow the roots. Allah established the Prophetic pole (quṭbiyyah) for the duration of the Prophet's mission — which is twenty-three years according to the soundest opinion. It is agreed that after him, no one was superior to Abū Bakr al-Ṣiddīq (may Allah be pleased with him), who remained in his caliphate on behalf of Allah and His Messenger for about two years and four months. He was the first of the caliphs who were poles.

The polehood continues after him until the appearance of the Mahdī — who is the last of the Muḥammadan caliphs. After him comes the pole of his time and the caliph of Allah: ʿĪsā ibn Maryam (peace be upon him and our Prophet), who will remain in leadership for forty years. Thus, there is no fixed duration for quṭbiyyah.

He added: We have heard that Abū al-Najā Sālim al-Marwazī remained in polehood for less than ten days, and likewise Abū Madyan.

I asked: Must the pole be from the family of the Prophet (Ahl al-Bayt)?

He said:

No — that is not a condition. Perhaps those who imposed this condition were themselves descendants and showed bias toward their lineage. And Allah knows best.

On the Signs That Distinguish Punishment, Purification, and Elevation of Rank

I asked him: What is the sign that a trial (balāʾ) is a punishment?

He said:

Its sign is:

- lack of patience,
- excessive anxiety,
- and complaining to people.

I asked: What is the sign that it is purification of sins?

He said:

Its sign is:

- beautiful patience,
- no complaint,
- no agitation,
- and continued obedience.

I asked: What is the sign that it is raising of ranks?

He said:

Its sign is:

- contentment,
- harmony with divine decree,
- inner peace,
- and stillness under what unfolds — until it becomes clear.

I have seen a similar classification in Futūḥ al-Ghayb by ʿAbd al-Qādir al-Jīlānī (may Allah be pleased with him). And Allah knows best.

Let this be the final jewel we have drawn from the pearls of the fatwas of our shaykh ʿAlī al-Khawwāṣ (may Allah be pleased with him).

Āmīn.

The Closing Epistle

An Address to the Shaykhs of the Tenth Century

And I send blessings upon His servant who gathers all realities, whose secret subdues every corrupt innovator and rebellious sinner, and every denier of his servitude — and upon his family and companions, the stars of guidance and the suns of emulation. Peace and blessings be upon them.

To proceed:

> *"O People of the Scripture, come to a word that is just between us and you: that we worship none but Allah, associate nothing with Him, and do not take one another as lords besides Allah. If they turn away, then say: Bear witness that we are Muslims."*
>
> *"Say: This is my path — I call to Allah with insight, I and those who follow me. And glory be to Allah, and I am not among the polytheists."*

Peace be upon you, O outwardly manifest shaykhs of the tenth century — those who sit before people without divine permission. A greeting in accordance with the Sunnah of Islam.

I ask Allah to assist you in attaining the station of faith — or at least part of it — in this time in which sustenance seems to exist only through destruction.

Know that the truly fortunate one is he who takes admonition from within himself and is not made an admonition for others. And that he refrains from eating from the houses of his brothers at feasts that are not intended for the sake of Allah. And that he does not gather crowds upon their food such that he exposes them, forcing them to complete their hospitality only by going to the market.

Ibrāhīm al-Matbūlī (may Allah be pleased with him) said: "By the might of my Lord — any poor person who does not support the host with hidden blessing throughout the year, and does not carry away from him the afflictions of that year — has no right to stretch his hand toward his food."

O shaykhs — your misguided souls have inclined toward the love of appearance — a thing even Iblīs was not content with in this world, despite his security from punishment in it due to the respite granted to him until the Day of Judgment.

Yet you have put yourselves forward in matters for which Allah did not create you, nor are you fit for them. Your souls have adorned for you satanic states and ego-driven conditions — arising from illusion and imagination — through a subtle process of gradual deception hidden between the two realms of effacement and affirmation.

Allah has veiled your hearts from the path of guidance and inclined your souls toward misguidance, until its effects have become visible upon your faces.

So awaken, O brothers, to your souls before destruction overtakes you. Repent to Allah from consuming the unlawful and doubtful. Work and eat from your own earnings. Do not consume religion for worldly gain, nor wear wool as a show of piety.

Hide yourselves until Allah compels you to appear — either by a direct command from Muḥammad ﷺ in wakefulness and direct encounter, or by the permission of a realized shaykh who has truly traversed the path.

Know that whoever competes for the attributes of Lordship due to his desires — and is content with what appears within him of inner voices, knowledge, unveilings, visions, psychic suggestions, and satanic impressions — then he has nothing to do with Allah in reality. Rather, it is only a shadowy reflection.

So we seek refuge in Allah from misguidance after recognition, and from denial after faith. There is no power nor might except with Allah, the Most High, the Great.

On the Divine Barzakhs, the Muhammadan Reality, and the Final Day

So listen attentively to this principle: it has descended from the Highest Tablet to the lowest world — encompassing the secret of Divine Identity through the attribute of Absolute Oneness (Aḥadiyyah) and the qualities of Unity (Wāḥidiyyah). It leaves no target for the seeker to aim at. It is elevated beyond all levels of existence and all boundaries of limitation. It is transcendent in the language of pre-eternity, yet appears in the language of non-existence — from the realm of the Eternal without beginning or end. It contains the secret of the multiplication of the One within the ranks of multiplicity. It cannot be captured through transmission, nor grasped by even sound intellect. It is ingrained upon surrender and trust for every sound heart and lofty state.

> *"And among people is he who worships Allah on an edge — if good befalls him, he is content with it; but if a trial befalls him, he turns back on his face — losing this world and the Hereafter. That is the clear loss."*

On the Two Divine Barzakhs

Know, O brothers: the first Divine Barzakh — which determines non-existence of names and attributes — manifests upon itself through the oneness of its Essence. Within it unfold the affairs and manifestations through their determinations — emanating from it — containing within themselves the knowledge of the secret of Unity, encompassing meanings, realities, subtleties, and their detailed unfoldings.

Then comes the Merciful Barzakh, following the Divine one — through the Divine establishment upon the Throne — wherein names and attributes appear as angelic realities, human forms, animal variations, and plant forms — according to capacities, levels, transformations of manifestation, and shifts of divine affairs.

With the emergence of:

> *"Nūn, and the Pen, and what they inscribe"*

— when the bearer of the Trumpet took in the form. And the mountain was exalted through the secret of hiddenness and manifestation and creation. And the offspring intermingled — so fathers and sons appeared. And names were subsumed under the shadow of the Named. And illumination set within the folding of existence. And attributes appeared through letters, while the Essence remained hidden through the rising of attributes.

Indeed: nothing of concealment or manifestation, illumination or burning, existence or non-existence occurs — except what the Eternal has manifested from the attributes of origination and non-existence. And He is now as He always was.

Then know: the two barzakhs — referred to by the people of realization as the realm of necessity (wujūb) and the realm of possibility (imkān) — are the loci of manifestation of the Muhammadan Reality and the Adamic Reality — as indicated in the revelation:

> *"Ḥā Mīm. By the clear Book."*

On the Adamic and Muhammadan Realities

The Adamic reality surpasses non-existence and binds together pre-eternity — because its special function is manifestation: of personal forms, cosmic diversity, levels of existence, divine names, and formal expressions. For he (Ādam) is the descended vicegerent — the one connected and linked from the treasury of pre-eternity to the vastness of eternity. He moves from the station of leadership (imāmah) to the secret of the call (adhān) and establishment (iqāmah), so that he realizes followership just as he realized leadership.

You are a spiritual father, and a bodily son — a profound meaning. And He is:

> *"The First and the Last, the Manifest and the Hidden, and He is Knowing of all things."*

Know that just as the primordial son unfolded the form of non-existence and stitched together the form of pre-eternity through fatherhood, likewise this greater offspring and awaited vicegerent unfolds the realm of non-existence with the key of non-existence:

> *"As We began the first creation, We shall repeat it."*

Thus, he concludes with his manifest fatherhood — encompassing all attributes of perfection, multiplicity of stations, and the secret of all-encompassing realities — through the manifestation of unity (waḥdāniyyah) unified by the self-disclosure of absolute oneness (aḥadiyyah) across ranks, affairs, manifestations, and essences — from pre-eternity to eternity.

Then, just as the Adamic cycle opened through biological procreation and numerical manifestation, likewise the Muhammadan cycle opened through gnostic transmission (ʿirfān), witnessing (shuhūd), and inner realization. Thus Divine knowledge increased, Lordly gnosis expanded, and philosophical sciences (based on intellect alone) diminished — with the rising of the sun of the Sharīʿah and the moons of inspiration.

Likewise, realities descended from the inner truth of each speaking being into every individual appearing in this sovereign cycle — characterized by the ruling of its Sharīʿah. Such as al-Khiḍr and ʿĪsā ibn Maryam and others — all followers of this final seal who encompasses all divine stations in human determinations, angelic determinations, and all that the attribute of manifestation can bear — from the level of overflowing essential existence across necessary realms and contingent realms.

Thus, whoever inherits faith in this Muhammadan cycle inherits it through the unity of his totality (aḥadiyyat al-jamʿ) and the diversity within unity (tanawwuʿ al-waḥdah), being

realized in servitude while embodying the realities fulfilled by all previous nations — in both lordship and servitude. So that within each individual of this الأمة are gathered the realities of those who followed, those who were followed, and those who inherited — encompassing every prophetic reality.

On the Muhammadan Reality and the Absolute Essence

Know, my brother: the Muhammadan Reality is the secret of the necessity of essential existence — which supplies and extends the realities of possible beings through Names and attributes — from the realm of hiddenness to the realm of manifestation — gradually — in a way that allows the unfolding of cosmic manifestations and the detailing of human realities.

These are, in reality, negative descriptions relative to the receptivity of the world, but positive affirmations of the unified reality of existence. For the extension of realities emerges from the Absolute Essence — free from all restriction, devoid of names, attributes, and qualities — at the moment when He manifested to Himself, by Himself, without name relating to the Named, or attribute relating to the Attributed.

> *"Allah bears witness that there is no deity except Him."*

So the Names bore witness over the attributes — because there was no distinction between witness and witnessed — since at that stage, all were free from differentiation. At that moment: Allah was — and nothing was with Him.

Then the Absolute Identity (al-huwiyyah al-aḥadiyyah) descended — from Its Essence, for Itself — into a restricted identity and multiple manifestations. Yet this absolute identity flows within all differentiated identities — just as the number "one" flows through all numbers. In reality, there is nothing but Him — and all multiplicity is veils of imagination, relative forms, and non-existent attributes — standing only through the Absolute Existence, which is the reality of all connection and the veil of all separation.

Just as Allah differentiated al-Raḥmān from Allah, and al-Raḥīm from al-Raḥmān — so names and attributes became diverse, and absolute oneness appeared as multiplicity within unity. Thus every heart bows to a specific manifestation — through which divine identity appears — and affirms its Lordship.

> *"Your Lord has decreed that you worship none but Him."*

He is the Manifest — not because He was hidden. He is the Hidden — not because He was manifest. Rather: there is no one for whom He is hidden, and no one for whom He appears. He is Himself — not described by identity, because every description limits, every limitation is comprehended, and every comprehended thing is confined.

> *"And none knows the hosts of your Lord except Him." "It is nothing but a reminder for mankind." "Every day He is in a new affair."*

On the Sharīʿah as Sun and the Reality as Moon

Know, my brother: when this Muhammadan Reality took on a human form, it informed us about the duration of its Sharīʿah and the persistence of its reality through the Promised Day — whose authority belongs to it. It said: "If my Ummah remains upright, it will have one day; and if it does not, it will have half a day." When more than half had passed, we knew that it had remained upright — and all praise is due to Allah.

This "day" is the brick of completion and the final day of worldly time — the seventh day of the world. Thus, its possessor was given Friday — after which there is no day, no reckoning — only the spreading of darkness and the lifting of mercy due to the disappearance of suns and moons, the extinction of stars and lights.

> *"And a sign for them is the night — We strip from it the day, and they are in darkness." "And the sun runs to its resting place — that is the decree of the Mighty, the Knowing."*

Thus: the Sharīʿah is like the sun, and the Reality (ḥaqīqah) is like the moon.

The end of the sun of Sharīʿah — in its uprightness — is when its establishment upon the central point in the heaven of bodies and the dome of actions: this is the midpoint of the day, specific to the dominance of the authority of the Sharīʿah, and the absence of the authority of Ḥaqīqah (ultimate reality).

When the sun inclines away from the Throne of equilibrium, the rule of illumination changes. It descends from the heaven of action to the earth of knowledge and disputation. And the moment the sun leaves its center, the moon of Reality begins to shine across its horizon. It continues to rise and grow — with the manifestation of gnostic realities and the witnessing of faith-based illuminations. And whenever the light of Reality increases, the light of the Sharīʿah diminishes — because the Sharīʿah is limited, while Reality is absolute and unrestricted.

The authority of the Sharīʿah is at its peak when its sun is at zenith — there its strength appears, shadows disappear, and light spreads over all movement and stillness. The shadow merges into what casts it. The sign and what it signifies both vanish. Existence merges into non-existence, and origination disappears in the presence of pre-eternity.

Then, as it declines — descending, seeking the western horizon for the moon — undoing what had appeared of light, returning toward its origin — there the veils grow longer, hardships extend, shadows and coverings increase, and lights withdraw into concealment. This is the final phase of this "day" — the very hour we are in, and the condition we are experiencing.

On the Signs of the End of Days and the Mahdī

Spiritual unveiling (kashf) and direct taste (dhawq) have indicated the nearing of the end of worldly affairs, and the splitting open of the dawn of the Hereafter. Further signs

include: the reversal of light into darkness and shadows, the contraction of knowledge, and the spreading of misguidance. This day will not conclude except upon the lowest remnants of people, and only the chaff will remain after the sieve of discernment.

Some of our shaykhs have met the Mahdī (peace be upon him) and were informed of the timing of his appearance within what remains of this day. His time is near — his veil is about to be lifted. Yet we know he will not appear until the earth is filled with ظلم (oppression) and جور (injustice), just as it was once filled with justice.

And indeed: oppression and injustice have spread among both the elite and the common people — except those whom Allah wills. False claims have multiplied among our opponents without right. They have stepped forward to call people — without truth. They are like:

> *"Startled donkeys fleeing from a lion."*

Rather, each one of them desires to be given open scrolls. But no — they do not fear the Hereafter. And how can one fear — whose ears have become deaf, and whose eyes have become blind — through the indwelling of Shayṭān and the whispers of deprivation?

> *"Say: This is my path — I call to Allah with insight, I and those who follow me..."*

How can one claim wuṣūl (arrival to Allah) when he is cut off from true servitude?

> *"I did not create jinn and mankind except that they worship Me."*

And how can one claim to guide others when he himself is separated from Reality?

> *"Indeed, those who say: Our Lord is Allah, then remain steadfast — the angels descend upon them: Do not fear, nor grieve, and receive glad tidings of Paradise..."*

Closing Supplication

May Allah make us and you among those who remain steadfast — holding firmly to the Qurʾān and Sunnah, working for both their worldly life and their Hereafter, while مراقبة (being conscious of Allah) inwardly and outwardly, and being beneficial to His servants.

May He make us:

- restrainers of our egos and desires,
- not exposed in this world by our claims and assumptions,
- nor disgraced in the Hereafter by the unveiling of our inner realities.

May He make us:

- submissive to His decree,
- surrendered to His judgment,
- grateful for His blessings,
- patient in His trials,
- and fearful of His changes upon us — through erasure and affirmation.

May He grant us:

- excellence in following His Sharīʿah and Sunnah,
- true understanding that leads to action for the Hereafter,
- and a good ending for all of us — past and future.

May He:

- cause our crops to grow,
- bless our provision,
- and send upon us the blessings of the heavens and the earth.

Indeed, He is the Generous, the Compassionate, the Merciful.
There is no power nor might except with Allah, the Most High, the Great.

This is what Allah has manifested upon the tongue of His servant. All praise belongs to Allah always and forever. And may blessings and peace be upon the greatest master, the radiant light, the beloved and lover of the Lord — our master Muḥammad — and upon his family, companions, and those who follow them in excellence.

Transmitter's Note

This is what I have transmitted from the handwriting of my brother, the knower of Allah — Shaykh Afḍal al-Dīn al-Aḥmadī (may Allah be pleased with him). His expression is rare and unique — due to his attainment of the مقام of gnosis. I believe most of the shaykhs of this time are not even fit to be his students — because the condition of a student is to understand the words of his teacher, and I do not know anyone among them who understands this speech.

May Allah have vast mercy upon him, and gather us with him in the abode of His generosity. Āmīn.

All praise is for Allah, Lord of the worlds.

Colophon

Said our master ʿ**Abd al-Wahhāb al-Shaʿrānī**, *servant of the poor — may Allah pardon him:*

I wrote this on the 7th of Rajab, year 955 AH,
praising, sending blessings, and submitting.
Allah is sufficient for us, and He is the best disposer of affairs.
There is no power nor might except with Allah, the Most High, the Great.

❧

The Book Is Complete

All praise belongs to Allah, Lord of the worlds.

وَاللهُ أَعْلَمُ